

# THE EXPOSITORY TIMES.

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## Notes of Recent Exposition.

THE number of books produced jointly by a group of thinkers is increasing. We must frankly confess that as a class they disappoint us. There is frequently a sudden dip below the average level; there is sometimes a lack of cohesion among the parts; there sometimes arises a doubt as to the existence of any real unity of purpose. Here is one, however, to which none of these criticisms is applicable, even remotely. It is entitled *Adventure*, with the sub-title *The Faith of Science and the Science of Faith* (Macmillan; 7s. 6d. net).

It consists of six essays. Canon STREETER writes on 'Moral Adventure' and 'Finality in Religion'; Mr. Alexander S. RUSSELL, D.Sc., on 'The Dynamic of Science'; Mr. John MACMURRAY, M.A., on 'Beyond Knowledge' and 'Objectivity in Religion'; and Miss Catherine M. CHILCOTT, M.A., on 'Myth and Reality.' Each essay is prefaced by a synopsis of its argument, and the whole book has an admirable index.

Very emphatically we would state, underline, and insist that it is a book to get. Had this note appeared a month ago, we should have added 'and to give'; a better gift-book for a minister we cannot conceive. It will freshen up his preaching, it will cast new light from an interesting angle upon the basal doctrines of his working creed. For the lay-reader who is interested in the big moral and theological discussions of our time, the book may be very cordially recommended likewise.

The standard of excellence is so high and so uniform that to pick out one topic as a sample for our readers is a task which we attempt with some reluctance. The one we have selected is not more interesting than the others, nor is it more adequately treated than the others are, it is just a fair sample. We choose it on the useful principle *place aux dames*, and we shall try to show what Miss CHILCOTT makes of a stiff doctrine like the Incarnation.

In general, with regard to the fundamental questions about the mediatorial function of Christ, Miss CHILCOTT explains that her purpose is not so much to give a new answer 'as to examine the traditional solutions from a slightly different point of view. For my whole thesis is that an answer—if by that we mean some positive and final solution—is not to be looked for, only a progressive understanding to which this or that interpretation gives a direction of greater or less value.' Christ became man, she holds, in order that we might have the fullest revelation of God which is possible. 'We could never have known God unless He had been presented to us in terms of human personality. For ultimately personality is not only the highest category of being of which we are cognisant, but it is also the only thing which we can know in the fullest sense of the term.' God 'must be brought within the scope of our human experience, and this is most fully and completely done by enabling personality to embrace personality, by enabling

us to know God under the highest terms of which our nature makes us capable.'

But the Incarnation gives us also a revelation of the possibilities of human life, Christ being perfect Man; and Christian thought has swung between two extremes, exalting now one side of this revelation rather than the other. The one which emphasizes the Divine has led to a need being felt for other mediators, such as the Virgin and the Saints, or to an emptying of the value of Christ's human experience for us. Over-emphasizing of the human aspect has also led to defects; it gives us an example, but we need more than an example. Man 'needs not only an example but a Presence; not only discipline but inspiration and living fire; sacrifice, discipline and death must be made the means to life.'

The problem of Christ's humanity, Miss CHILCOTT holds, is put in its acutest form in the question, 'Could Christ have sinned?' Many will say that, if He could, He was not God. 'Yet we must still insist that, however shocking it may be to maintain that Christ was liable to sin, the New Testament explicitly states that He was tempted, and nothing short of liability to sin can make temptation a reality. Again, it seems difficult to conceive of the purpose of the Incarnation, if the process stops short just where our human life is most beset with difficulties. It looks like a failure of love—it looks like fear, if we are to assert that Christ refused to shoulder, or could not shoulder, this our last and heaviest burden. And suppose we admit that Christ could have sinned, what does this involve? Surely no more than this: that at every stage in His life alternatives lay before Him, both of which were good, but one better than the other, and He was free to choose the less good if He wished. If we deny to His humanity that attribute, we leave Him little.'

But the Incarnation is to be conceived of, not as a single act, but as 'an eternal law for ever finding realization in history, the Word for ever becoming flesh.' That means that 'all living souls are God expressed in finite terms.' 'Christ's historic experience is not unique in kind in the sense that nothing approaching it ever happened before or could ever happen again. It is an

instance of a process of which our lives are also instances.' But if all men are expressions of God, have we not diminished the unique value of the life of Christ? No. 'The fact of history which could illumine for us the whole purpose of creation, must needs be unique, or why had we need to wait until the time of revelation? And more explicitly we may affirm of Christ that His life is set apart by its perfection. Its conditions are the same as ours, but its triumphant mastery of those conditions raises it beyond. It was this which enabled the Incarnation to flood with light the whole process of creation which the feeble glimmer of our lives could never have illumined.' 'Christ's realization and fulfilment of manhood was not an obscuring of the Divine nature within Him, but its necessary expression and unfolding, and for us too the realization of our humanity is the fulfilment of the Divinity within us. The Incarnation offers us a pledge both of the reality of God in the world and of the reality of God's nature in man.'

Old Testament criticism may be bewildering, but assuredly it is not dull. In its present phase it furnishes variety enough to satisfy the most exacting taste for excitement. The date of Deuteronomy, the connexion of that law-book with the reformation of Josiah, the post-exilic date of the Psalter, the existence of Maccabæan psalms—these and a score of other positions supposed to be more or less fixed have been assailed, and opinions which had almost grown to be axioms have recently been boldly challenged and even roundly denied. The fear which used to be expressed, that criticism was establishing a tradition which was rapidly becoming as sacrosanct as the orthodoxy which it assailed, has turned out to be groundless. Criticism challenges everything and not least the results with which it was itself once content.

One of the most radical of recent challenges is *A History of the Religion of Judaism* (James Clarke; 7s. 6d. net), by Emeritus Professor Archibald DUFF, LL.D., D.D. The book is not written primarily as a challenge: it is what it professes

to be—an attempt to reveal the inner spirit of the Judaism of the three centuries from 500 to 200 B.C., in order that, in the end, we may the better understand Jesus, who was, in some sense and to some degree, the product of influences which were then regnant, or at any rate present, in Jewish religion. But in the course of this attempt there is many a clash with current opinion. This is all to the good, for only thus can science grow.

Whatever Professor DUFF has to say on the Old Testament, however unconventional, deserves not only a respectful but an attentive hearing. He has been teaching its literature for fifty years, he is familiar with German, English, and American scholarship, and he has himself made substantial contributions to Old Testament science. He is very conscious in this volume of going a way of his own—'eager,' as he describes himself, 'to gain a hearing for unusual statements.'

One of these 'unusual statements' is that Ezra cannot be a personal name. It is Aramaic for 'The Help,' and was most probably intended as a designation of Nehemiah. Recent scholars have been inclined to transfer Ezra to a period about fifty years later than that with which he has been customarily associated; but this suggestion would have the effect of spiring him off the stage of history altogether.

Equally radical, and more important for our understanding of Judaism, is Dr. DUFF's view of the Priestly Document known as P. This, he tells us, 'contains and expresses the soul of all the remarkable development whose climax was Jesus.' Doubtless P has often been unjustly abused and depreciated, but never, perhaps, has he been treated so generously as in this volume. Starting from Ex 25<sup>22</sup>—'there I will commune with thee of all things which I will give thee in commandment unto the children of Israel'—the writer argues that one of the essential features of Judaism was a continuous trust in fresh revelations of the will of God—in other words, 'in a never-ceasing Inspiration.' True, as he points out, P did undergo modifications, as time went on; but the kind of

'revelation' in which P was interested was hardly a revelation of the will of God, as that will was understood by the prophets.

Dr. DUFF makes the ingenious suggestion that the Sanctuary referred to in Ex 25 was not the Tent, but the Ark, or Casket, or 'precious Box,' which served the twofold purpose of a Library destined as the repository of the P document and of a throne on which Jahweh would sit; or, to be more precise, the Cover is the Throne: and the Cover is described as the Tray of Reception, and the precious Tray for receiving blood-drops from the sacrificial victim—drops which marked the Tray as Jahweh's Throne, just as other drops marked other things as His.

There are other equally startling statements; as for example, that the traditional view given in Kings of Ahaz and Manasseh is sacerdotally prejudiced and not borne out by the facts, and that Isaiah's preaching so affected Ahaz, 'hitherto a graceless young man,' that he 'became the bulwark of the prophetic work.' Nobody will accuse this criticism of conventionality; nor is there anything conventional in the view that Aeschylus may have learned much during the Persian war from Hebrews who may have been among the Persian soldiery on the Bosphorus, and that his 'Prometheus Vincit' is simply a Greek version of the fifty-third chapter of Isaiah.

It is on this point of the spiritual interrelations between Hebrew thinkers and those of other nations that Dr. DUFF is most suggestive, if also highly challenging. Most people are willing to admit that Israel adopted, and transformed in adopting, some of the beliefs of the nations with which she came into contact; but Dr. DUFF is prepared to go further than most; he believes that Egypt and Babylon, in the persons of Ikhnaton and Hammurabi, left an indelible mark on the religion of Israel. He puts it thus: 'it was from an Egyptian heretic king that the foundation faith came, and from an older Babylonian prince came the moral sanctions with which the Hebrews set out on this spiritual road.'

Dr. DUFF would not be without support in this contention. At the recent Old Testament Conference held at Oxford, Professor J. M. P. Smith of Chicago argued that there was a monotheism in Egypt before the historical career of Israel began at all, though Dr. Oesterley replied by maintaining that the monotheism of Egypt was a very different thing from the subsequent monotheism of Israel. There we must leave this matter at present.

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This book on the Religion of Judaism would have been well worth writing if only for the elaborate chapter on Habakkuk. To the best of our knowledge it is the only discussion in English that deals at appropriate length with the view that the historical background of Habakkuk is not the period of Jeremiah and the early Babylonian empire, but the fourth century, and that the world-conqueror denounced in ch. 2 is no other than Alexander the Great. This view, started by Duhm over twenty years ago, is gradually winning acceptance among scholars, and it is fortunate that we have now the case for it argued so fully and lucidly by Dr. DUFF.

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These incidental points, however, interesting and suggestive as they are, are subsidiary to the main purpose of the book, which is to give us a fresh and vivid picture of the Judaism which prepared the way for Christ. This Dr. DUFF has done by sketching the later Biblical and some of the Apocryphal literature, and by expounding the inner significance of the Synagogue, the Septuagint, and the Targums. In his hands Judaism is a nobler and more generous thing than it is commonly allowed to be. Any one whose mind is made up about Judaism would do well to acquaint himself with this unconventional treatment of it by an independent mind. We look forward with lively interest to the promised second volume.

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There can be no doubt that the supreme question in religion is that of authority. Reference was

made in a recent number of THE EXPOSITORY TIMES to the somewhat inconclusive discussions on the point at the Summer Conference of Congregationalists at Oxford. No one seemed to be clear as to where the seat of authority in religion lies. An altogether different attitude, however, is adopted by a writer in the current *Congregational Quarterly*. Dr. B. L. WOOLF, of whom more will be heard, has contributed an article of exceptional interest and value, which he entitles 'The Authority of the Risen Lord.' That is a proper description, but the article covers a great deal of important ground and is worth summarizing.

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He begins with the earthly ministry of Jesus, and makes his point at once. However great and wonderful Jesus was as a Teacher or as a Character, that is not sufficient to account for Christian experience. It is clear that what the Gospels give us is only a beginning, 'what Jesus began to do and to teach.' Two facts may be cited to prove this. One is that the most important parts of the New Testament were written prior to the Gospels. Indeed, it was largely in the light of the former that the latter were written at all. This means that much vital Christian experience took place after the Crucifixion. The second is that the vital change of atmosphere when one passes from the Gospels to the Acts can be explained only by a valid enrichment of a legitimate experience. In other words, the Christian faith depends directly, but only partly, upon the Gospel records.

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It is true, and must be emphasized, that the Gospel records are necessary. The distinction often drawn between the 'Jesus of History' and the 'Christ of Experience' is gravely misleading. The 'Universal Christ' is nothing when divorced from Jesus of Nazareth. Faith cannot come to its fullness or certainty unless it is firmly rooted in the Jesus of the Gospels. But it cannot be left there. It is notable that the Apostles seldom invoked the memory of Jesus. They did not deify it. It was important to keep the memory sacred, but the memory was not the dominant factor in the authority of Jesus after the Crucifixion.

After that crisis we find that Jesus is worshipped as Lord. The influence He exercises is not that of a memory personified and revered. There is little turning of the eyes to the wonderful days in Galilee. What we find is that the Apostles all believe themselves to be in relation with a living Lord. And there is little difference between this relation and their relation to God. What they knew of God was what they found in Jesus. And apart from Him and His message they had little or nothing to say about God. That is to say, the authority the living Lord exercised was identical with that of God. It was Divine authority.

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This raises three questions which the writer proceeds to answer. The first is: On what grounds was such authority ascribed to Him? The answer lies in two facts—the Resurrection of Christ and Pentecost. On the one hand, the authority of Jesus was founded upon His immediate influence upon individuals and upon the society of believers. And on the other hand, this was made possible by the gift of the Spirit, which was an experience of power, life, and personal communion with the living Lord. And so the authority of Jesus rested on the immediate personal experience of a contact of soul with soul, accompanied by ethical and spiritual renewal of a unique type.

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The second question is: On what grounds is such authority to be ascribed to Jesus to-day? That authority is only to be found in the inmost experience of a believing soul. The writer proceeds to consider what this experience is. It is a sense of impact, in which things take place in our life, an ethical redemption, a renewal spiritually and morally. And then there is also an inflow of power. And finally there is the clear identification of this inward Master with the Jesus whose words and deeds are recorded in the Gospels. Thus the voice of the historical record, the inner sanctions of the ethical and religious self, and the immediate influence of the risen Lord unite into one authority with a power and an urgency of the highest conceivable order.

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The third question is briefly dealt with: In

what way is Jesus the ultimate spiritual authority? How does this authority express itself? The writer warns us against the attempt to stereotype this authority in an institution or a tradition, and makes a plea for freedom. The one sure thing is that in religion Jesus is Master. He is ever new because He is ever present. He is the Lord of life. Such is the conclusion of a really notable essay. The answer it gives to the question so often raised, and so feebly answered, at the Oxford Congress is surely the one sufficient answer. It is definite, and that is what we ask. It is as definite as the Roman answer or the Fundamentalist answer. And it is satisfying. It is a present, living, actual authority. It is the only authority we can recognize as present and as sufficient. It is sufficient because it is the one authority to which we bow, that of God.

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Mr. Hugh J. SCHONFIELD, in *An Old Hebrew Text of St. Matthew's Gospel*, makes the startling claim that the du Tillet MS. of St. Matthew's Gospel, published in 1555, and hitherto considered to be a Hebrew version of the Vulgate, may be a descendant of a lost Hebrew original of St. Matthew's Gospel, and that at any rate it contains within itself evidences of the existence of a Hebrew original underlying St. Matthew's text.

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A comparison of Mr. SCHONFIELD's translation of the Hebrew Matthew—for which we owe him a debt of gratitude—with our English Version reveals many interesting variants, and a careful consideration of them would help us to form a judgment on his thesis.

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A very interesting reading in the Hebrew Matthew is to be found in 8<sup>20</sup>: 'And Jesus saith unto him, Foxes have holes, and the birds of the heavens nests; but the Son of man hath not a floor (קרקע) whereon he may lay his head.' No doubt Mr. SCHONFIELD is inclined to see in this last clause an authentic touch of the Master, and accordingly to derive support from it for his theory of a Hebrew (and not merely an Aramaic or Syriac) original.

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Certainly the addition of the word 'floor' seems

to lend a new pathos to the utterance. It is suggested that the reference is to a paved recess in the common khan or caravanserai of the village, raised a foot or two above the level of the courtyard where the cattle were tied; there the traveller would find for the merest trifle a place on which to lie and sleep. And yet Jesus could not afford that merest trifle!

But is it the point of the utterance that Jesus was stricken with poverty? As Montefiore remarks, He never seems to have been at a loss for friends or lodgings. Is it not rather that He warned the scribe who wanted to follow Him that He was living at the time a life of wanderings, having

no fixed abode? If that is the meaning, then the reference in the Hebrew Matthew to the 'floor' of the inn is perhaps not altogether apposite. Could He not always find accommodation there, should the worst come to the worst?

The realistic note struck in this old Hebrew text lends support to Mr. SCHONFIELD's contention that the du Tillet MS. is very early (of the second century A.D., he thinks); but it may be gathered from the foregoing that we should have difficulty in allowing that the reading in 8<sup>80</sup> supports the argument for a Hebrew original. Indeed, it looks as though the translator has taken liberties with his text.

## Readers of Theological Thought.

KARL HEIM.

BY THE REVEREND EDGAR P. DICKIE, M.C., M.A., B.D. (EDIN.), B.A. (OXON.), LOCKERBIE.

GERMAN philosophy and theology were content, on two great occasions, to turn their eyes towards sons of the University town of Tübingen. Later still, the twofold mantle of Melancthon and Hegel fell upon F. C. Baur and Strauss, from whom it has passed, worn and tattered, but not inglorious, to light to-day on the shoulders of Karl Heim. In a time of intellectual upheaval and spiritual longing, Heim is playing an important rôle as the Christian thinker to whom many, of all grades and opinion, look for guidance. As a preacher in the *Stiftskirche* in Tübingen, he is beloved of the common folk, who crowd the church to its doors whenever he is preaching. Apart from his published sermons, which reach a wide audience, his writings represent, on the one hand, the best Christian apologetic of the day, and, on the other, the best exposition of Protestant thought and evangelical theology. As Professor in the theological faculty he lectures daily to some three hundred students, and in his class-room can be seen occasionally an unostentatious visitor from the Roman Catholic faculty. Especially is Heim reckoned as a leader of the German youth. He is looked to for counsel by the numerous youth-movements which have been launched and revived since the War, and he was

the founder of the Tübingen circle of the Student Christian Movement, a circle which is now the largest in Germany. It may not be irrelevant to say here that he was born in 1873, and that he served as a chaplain during the War, with battalions of the line and in prison-camps.

He has not been translated into English, but a beginning is now being made in America with an earlier work, *Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher*.

There are two ruling motives which can be felt behind most of his writings. The first is his conscious duty to combat the thought, the popular appeal, the ecclesiastical presuppositions of Roman Catholicism. He maintains a running controversy with his friend and colleague in Tübingen, Karl Adam, of the faculty of Roman Catholic theology (see, e.g., *Hochland*, August 1926).

The second underlying motive is that of giving to evangelical theology a firm foundation in philosophy. In his preface to *Glaubensgewissheit*, he says that the aim of the book is to bring into relation with post-Kantian philosophy the new understanding of the certainty of God, which was a possession of the Early Christian Church and of the Reformers, and to which Karl Barth, in his *Epistle*

to the Romans, has given new and prophetic expression. Hence Heim's philosophy has great prominence in his writings (so much so that a critic has said, 'The philosopher in him has become too strong'). Here the controversy is with Oswald Spengler. If the 'Relativity' theories are right, as they have been applied to ethics and religion, then Christianity is wrong. In a world where everything is infected by relativity there can be found no place for Christ's claim of absoluteness.

His studies of Spengler are important.<sup>1</sup> Spengler himself has gone out of his way to declare that of all the philosophers and theologians who have written on him, Heim has best understood him.

Heim's answer may be summarized. It pivots on the absolute value of the 'perspective view-point.' The set of circumstances in which I live, my 'Destiny,' is beyond the sphere of what is either causal or accidental. It is like the sun, in the light of which I see everything that I see, but into which I cannot myself look. Spengler attempts to dissolve my Ego, with its 'Destiny' (*Schicksal*) into the same chaos of relativity which has absorbed Time and Space. Are we to believe that it is a matter of mere accident, blind fate, contingency, that to me there fell just this set of circumstances out of the manifold possibilities of the universe? No, says Heim. It is not a case of my being born into a special set of Time- and Space-circumstances. Look at the matter from my view-point. You see that the circumstances were born only along with me. I can speak of these circumstances only as they appear placed about my 'Here' and 'Now.' They do not exist till I exist. Their being is bound up with mine. Their appearance, then, was no accidental allocation to me. I and they come or go together. It was not a case of one possibility being chosen out of a waiting row. For the row itself appeared only when the 'chosen' member stepped out. Ego and 'Destiny' cannot be considered apart. They came into being together and belong together. The relativity applies only to each member, considered by itself; applies, that is, to that which has never existed! Taken together, the two provide a fixed point from which the universe can be measured; a star to every wandering bark of thought. The fatal mistake of the 'relativist' philosopher is to imagine that the Here, Now, or I can be objectified at all, even to the extent of speaking of them as arbitrary, accidental, relative, and the like. These perspective points cannot themselves be argued about.

<sup>1</sup> Especially two essays in *Glaube und Leben*, on the 'Schicksalgedanke' of Spengler.

They are the presuppositions of all argument. The 'ego' which lies behind all knowledge and all experience is 'unobjectifiable.' It is therefore out of Space and Time. My 'Destiny,' so far from being a limitation, from which I must escape in order to see the truth, is indeed a flying platform from which alone I can observe.

There is an unobjectifiable reality beyond all experience, which alone makes experience possible. Heim, we feel, is not bound to the conception of that reality as an individual human 'Ego.' That form he inherits from Kant's 'synthetic unity of apperception'; but, deriving it also from Rickert's 'pure consciousness,' he makes it clear thereby that he implies no localizing of it. His ground-thought is that the individual experience, possible only because of this reality, is nevertheless not imposed by that reality, but *allowed*. He speaks, not of 'my' experience, but of the experience of God 'in me.' God allows me, out of His grace, to have a share in His all-comprehending view of the world.

With this gained, we come face to face with the fact of Christ, and a new line of thought emerges. On the doctrine of the perspective view-point there now falls the accent of Eternity. With Christ there is opened up a new perspective-world. His life on earth is, like all historical events, relative. But His contact with any human life is not relative, but an absolute. While Barth declares that the historical Jesus, like all that is historical and psychological, shares in the *uncertainty* of all historical things,<sup>2</sup> Heim is prepared to say that the historical Jesus shares in the *relativity* of all historical things. But not so Jesus in His contact with men. For a man to be 'in Christ' is a thing not of relative, but of absolute significance. (We return to this later.)

This thought gives the starting-point for his constructive theology—a theology essentially of grace. (His first publication, *Das Wesen der Gnade*, was a study of the subject with special reference to Alexander of Hales.) Only from the experience of grace does the depth of sin open up before us. Sin cannot be thought of as a primal *state*: it must be thought of as a primal *deed*. Moreover, the Fall destroyed not only man's state of innocence: it destroyed also the ability to conceive such a state; it paralysed the power of 'thinking sin away.' Further, the primal act was not an occurrence in time: if it had been so we should still be able to think ourselves back into the state of

<sup>2</sup> Cf. the article on Barth in *The Hibbert Journal*, April 1927.

innocence. Had it been so, also, we should be able to some extent to raise *ourselves* out of a state of corruption back into the state of innocency. But that also we cannot do. The recurring note in all Heim's theology is the utter helplessness of man.

It is sounded again in his doctrine of the world. The world lieth in evil. To stand in the presence of God is to know that the whole creation is unclean before Him. There is a connexion between sin and the ground-form of the world; between the rupture of our fellowship with God and the fact that God remains for us invisible and uncertain.<sup>1</sup> The suffering of the world is the consequence of the guilt of the world. But it is doubtful whether Heim here, with the difficult phrase 'supra-temporal act of sin' and the doctrine of 'the world lying under a curse,' has done more than give a philosophical rendering of the familiar picture—the picture of men as fallen angels, labouring in a world of sorrow, with their eyes turned sometimes longingly upwards to the heaven from whence they have been thrust. His cosmology conceives the world too much as a valley of humiliation, too little as a vale of soul-making.

His chief contribution is elsewhere, in his discussion of the Atonement. This may be summarized:<sup>2</sup> At the outset we are met with the familiar contradiction, Nothing but free Divine forgiveness can save us; and yet, God is not free simply to forgive. When man has grown aware of the utter helplessness to which his sin has reduced him, it becomes clear to him that, 'if there is any help at all in this situation, anything to save him from going under, then it can consist only in a pure, unconditional forgiveness. I cannot do the smallest thing that would even prepare the way for this forgiveness.' And yet, God cannot simply forgive, as if to forgive were His *métier*; nor, again, can He simply overcome and defeat sin. Neither sentimental indulgence nor destroying omnipotence will satisfy even man as a means of delivering him. Instead, 'we see Jesus.' At the end of all discussion of the Person of Jesus we are compelled to say, with Luther and Melancthon, that every definition of the nature of Christ is no more than an unfolding of the truth of faith, that 'He is our Lord and Redeemer.'

Heim, then, examines four representative theories

of the Atonement. (1) *The theory of sacrifice.* Jesus is the lamb brought to slaughter as sacrifice for the sins of the world. The sacrifices of the Old Testament receive only now their true meaning: they were 'shadows of the future.' The idea of sacrifice has only now rid itself of inner contradictions, as a scheme of salvation, by being embodied in the voluntary sacrifice of the eternal High-priest. (2) *The theory of vicarious suffering.* Jesus died as a condemned criminal. That thought suggests the symbolic significance of His death. He died, the innocent for the guilty. This second theory (and with it, by implication, the first also) Heim shows to be of itself insufficient. There is a conflict between the absolute demand for punishment of the rebellious will and the unconditional compassion of God. The conflict is insoluble by thought. The idea of the vicarious suffering of Christ is not a solution but a statement of its insolubility. (3) *The theory of satisfaction.* By the death of Jesus the unconditional demand of God is satisfied without the annihilating punishment of the rebellious will being necessary. This theory, too, is insufficient. The life of Jesus is part of finite reality, and so, like all finite reality, belonged in any case to God. (4) We fall back on the simple concept of a *pardoning act* of God, performed and announced in Jesus Christ. But does this thought surmount the difficulties attaching to the preceding theories? No, replies Heim. It is involved in the same circumstances, for we are compelled to say that forgiveness implies the treatment of past sin as good; implies, consequently, that God, in face of past sin, renounces His claim to absoluteness. And yet, God remains God only when He is Lord of all reality, and therefore of all past events.

If reason had the last word, the difficulty would be insuperable. But forgiveness as a fact has power to break down the barrier between past fact and present reality. Reason (as Luther says) sees in Atonement only absurdity, lying. But salvation is not an event, like other events, for which we can think out, or point to, the sufficient cause. Atonement cannot be brought under general laws or principles. It is an impossibility which only the fact of Jesus has been able to resolve.

'All other religions, mystical as well as prophetic, come to men with an Imperative: Exercise yourself in the Buddhist submersion . . . then will you perhaps come to Nirvana! Or: Fast and pray and keep the commandments, then are you helping to bring in the Kingdom of God. . . . In contrast to all these Imperatives, demands, and exercises,

<sup>1</sup> See his *Leitfaden der Dogmatik*, and *Die Weltanschauung der Bibel*.

<sup>2</sup> Using chiefly, his *Das Wesen des evangelischen Christentums, Glaube und Leben*, and *Leitfaden der Dogmatik*.

which afflicted and tormented men, the message of the apostles came with quite another significance. It began with a Perfect Indicative.<sup>1</sup> The Christian teaching takes its stand on a fact for ever accomplished.

Since the significance of the question is a practical one, the vital concern of a man's own conscience; since any theory of Atonement is only a development of the *religious* conviction that 'Jesus is my Lord and my Redeemer,' it follows that the exposition here must build on the facts of religious experience. Heim therefore sets aside such philosophical constructions as that in which Hegel argues that Christianity is the absolute religion, for religion is the relation of man and God; logically, the perfect relation is that of identity; and, in Christianity, God and man are identified. This is clearly not the starting-point. The absoluteness claimed by Christianity is an absoluteness in the sphere of redemption. It is on the facts of redemption that we must build.

The uniqueness of Christ is to be understood only by understanding the meaning of His life and of His death. The core of that meaning is the claim of Jesus to forgive sins. Spengler has said that the central thought of the tragic drama of all ages is the irrevocability of time, the impossibility of taking guilt incurred and making it as if it had never been. Christ claims the power to liberate men from this tragedy. All titles that we give to Jesus are simply attempts to express this power to forgive sins.

Karl Adam makes outcry here to say that forgiveness is not the *only* doctrine; that Heim, in thinking that it is, is opposed to early Christianity. There, the central thing was the 'Word made flesh.' Redemption was from more than sin. The fact that Heim relegates the Incarnation to the background is bound up with his disrespect for the sacramental. For the Incarnation is the great sacramental—God appearing in the guise of flesh. This is typical of Adam's criticism.

Heim goes on his way. In an interesting piece of autobiography,<sup>2</sup> he tells how he tried to hammer out a logical thought-system. The system broke down on one fact. That fact was the claim of Christ. Here, in the New Testament, we find that which shatters philosophy—a man, who has now passed from the world, and yet is not only present in the world, but is master of the world's fate. Our intellectual system has broken down. Logic bows to Reality. Jesus, he discovers, has made

essential a *μετάνοια* of the intellect. It is not a case of finding the place which Jesus occupies in the system of things, but of re-making our whole system round Him.

Admit that the events of Jesus' life and death, viewed simply as historical events, are relative, like other historical happenings. But no event *can* be so considered, if its meaning is to be extracted. Jesus Himself, says the philosopher, since He too appeared in Time and Space, is of relative significance. Humanity is also of relative significance. 'Yes,' we can now reply, 'if you consider them apart. But consider them together. The relation of Christ to the race of men is absolute. He is the one Mediator between God and man. Every man who is brought face to face with Him is brought into a situation of which the significance is absolute.'

It would seem, then, that the absoluteness of Christ can be claimed only as He enters into relation with men; Precisely, replies Heim. For the absoluteness of Christ is absoluteness in the sphere of redemption. He is not known save in this relation to sinful men. The pre-existence of Christ means the pre-existence of Him who is the Redeemer of the world.

One last point should be mentioned. Karl Adam strongly assails Heim's theology for its failure to do justice to the concept of the Church. ('A kind of ecclesiastical Nihilism,' he calls it.) There is truth in the charge. And the difficulty with which Heim wrestles is characteristic of his thought. He bases all religious experience on the lonely communion of the human soul with God. 'Every man lives on a lonely island. We are all like prisoners in solitary confinement: none of us can see into the cell of the other. We can communicate one with another only laboriously by knocks. . . . We are never certain whether it is an illusion, when we imagine that the other has really understood us.' Again, he speaks of 'our loneliness with the question of eternity.' We feel our loneliness most in the noisiest gathering, 'Seated amidst the most interesting company, in the room which is brightly lit by lamps, I glance out through an open window, through which looks in the night-sky of eternity.' The religious soul is always *μόνος συνὸν μόνῳ*. Religious life has not begun until God is found, in solitary communion, by the 'conscience stabbed awake' ('erschrockenes Gewissen').

Thus Heim's doctrine of the Church can indicate, as the bonds which knit the Church, only the sense of a common faith, and a similar saving experience. He has no place for the thought that its members

<sup>1</sup> *Glaube und Leben*, p. 432 ff.

<sup>2</sup> The Preface to *Glaube und Leben*.

have Divine responsibilities for one another and for the world outside; nor for the thought that there are consequences of sin that the Church can bear. He says, for example, that Church and mission cannot stop the causes of war: they can only build an ark where we can hide. The Church is to be regarded only as the conscience of the people; as the world's Good Samaritan.

Most certainly of all, he adds, there is one place into which the Church cannot intrude, that place where a man has his 'Jacob's wrestling' alone with God, where he stands with his past life before the flaming eyes of God.

It is on this conviction, of the utter loneliness of the soul with God, that Heim's doctrine of the Church must founder. And the conviction has only half of the truth. It does seem to be that, in the critical moment, when we have to choose or reject Christ, we stand alone in making our decision. And yet, it is also true that the decision is already made. It is largely determined by our upbringing, by our intercourse with those we love, by our fellowship with those who pray for us. We are not alone even with our sins before God. The Cross of Christ means that at least. Does it not also mean that human nature at its highest is so built that no man need be alone with his sins for lack of human fellowship? that he has with him, even at his loneliest, the love that would go through all for him?

And yet, Heim answers, we are all lonely in death. *Je mourrai seul*. Neither human fellowship nor the Church will avail then. Therefore, God and my soul will I know; nothing more and nothing less.

But has not the thought of loneliness in death

more poetical value than religious significance? It is only the physical act that is lonely. We are alone also in falling asleep. If the love and prayers of friends mean anything, if the after-life means anything, we are not alone even in death. It is as if, at a death-bed,

the bystanders gave each his straw,  
All he had, though a trifle in itself,  
Which, plaited all together, made a Cross  
Fit to die looking on and praying with.<sup>1</sup>

The prayers of the Church are, in reality, the extreme unction of the dying. And, when a man stands alone with his sin face to face with God, even into that Holy of Holies can the Church enter by its fellowship and prayers.

This whole region of things is alien ground to Heim. That he recognizes the inadequacy of his doctrine of the Church is apparent from the words at the end of *Das Wesen des evangelischen Christentums*, where he says that the work of the Church in the world is not the essence of the Church, but only the expression of its inner being. Yet we cannot help feeling that Barth has had his influence here. The Church does not find a prominent place in the system because the Church, whatever form it takes, is regarded not as an end in itself, but only as that institution which leads men out where they can realize the ultimate helplessness of every institution.

'A Christocentric theology of the forgiveness of sins': 'Ecclesiastical nihilism.' Of these two phrases of Karl Adam the one has indicated Heim's great strength, the other has touched his most apparent weakness.

<sup>1</sup> *The Ring and the Book*, i. 1095.

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## Literature.

### DANIEL.

So much controversy has gathered round the Book of Daniel that it is difficult to deal with it in an objective and dispassionate spirit. But this estimable end has been achieved by Professor James A. Montgomery, Ph.D., S.T.D., of the University of Pennsylvania in his *Critical and Exegetical Commentary on the Book of Daniel* (T. & T. Clark; 20s. net)—the latest volume to be published of the 'International Critical Commentary' series. Much philological material has accumulated in recent

years, and the writer has given his chief strength to the philology and the textual criticism of the book: indeed, he hopes by his volume to advance the cause of Aramaic studies. But that is not to say that the historical and literary problems of the book have been neglected. Very far from it. He has discussed them not only with adequacy but with independence, and has sometimes challenged positions which have been commonly accepted by most recent criticism. For example, he does not regard the whole book as Maccabæan; he regards it as falling into two divisions, of which chaps. 7-12

are connected with the Maccabæan uprising in 168-165 B.C., while chaps. 1-6 he holds to be pre-Maccabæan, composed in Babylonia, and belonging roughly to the third century. Nebuchadrezzar and Darius, who are friendly souls, are not really modelled on Antiochus. The volume recognizes 'a far greater amount of historical tradition in the book than the older criticism had allowed'; and Dr. Montgomery frankly admits that 'there still remain excellent modern scholars who vigorously defend the original position,' and that 'the fresh archaeological data seem to lead to more disputes with no greater prospect of composition of the debate.'

The impartiality of such an attitude, coupled with the wide and accurate learning attested by every page of the commentary, assures us that we are in the hands of a real scholar. The crucial phrases receive minute attention in a special excursus; for example, the 'Seventy Weeks,' the history of the exegesis of which is described as the 'Dismal Swamp of Old Testament Criticism,' and the 'son of man,' 'the most notable crux in this book'—a phrase whose interpretation Dr. Montgomery holds to be neither Messianic nor mythological but symbolic, the 'son of man' being 'type of the people of the saints.'

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#### DR. FOAKES-JACKSON ON ST. PETER.

Dr. Foakes-Jackson has followed his very fine book on St. Paul with another on the other great Apostle—*Peter, Prince of Apostles: A Study in the History and Tradition of Christianity* (Hodder & Stoughton; 10s. 6d. net). The two books are very dissimilar in character and (we cannot help thinking) in achievement. The 'Life of St. Paul' was a fascinating essay, full of life and movement, with a flowing narrative and rich in suggestion. The present volume on St. Peter is as learned, indeed more learned, but not nearly so interesting. The writer impresses on us the importance of Peter; he goes so far as to say that, as the protagonist of the Church, Peter is 'of even greater importance than Paul himself'; but he does not convince us. We have the impression that he does not convince himself. We know singularly little of Peter, and, though he has a great place in legend and tradition, that does not amount to much in the sense of knowledge. And if (as Dr. Foakes-Jackson thinks) 1 Peter is not by the Apostle, we know less than we thought we did.

The writer has two objects in his study of Peter: to give us an interest in the first days of Christi-

anity by delineating its pioneer, and to enlist our interest in the question, how far tradition is to be respected where direct historical material is scanty. Accordingly we have in the book four sections: first, Peter in the Gospels; second, Peter in the early Church; third, Peter in later days; and fourth, Peter in tradition. It need not be said that a scholar of Dr. Foakes-Jackson's attainments, and a writer of his skill, has shed much light on all these subjects. He interests us always, or nearly always, but as a guide he certainly does not err on the side of definiteness. There are, for example, two critical points at which we wish he had been more helpful. One is the great saying of Christ to Peter, 'On this rock.' Does he believe in its genuineness? The answer is not very clear. The other is the question, Did St. Peter visit Rome, and was he the first bishop? The author says, 'the present writer not only believes but desires to believe in Peter's visit to Rome.' Yet he admits that there is no real historical proof of the visit, and says definitely, 'the fact remains that nothing has survived to connect St. Peter with Rome, till we come to the days of Irenæus.' The 'desire to believe' is, in one direction, a healthy state of mind, but it is not generally regarded as an adequate attitude to history.

The elements of interest in this book are many. It is a fine blend of archaeology, New Testament criticism, Church history, and legend. And in both the tasks which he has set himself (as referred to above) the author certainly succeeds to admiration. Some readers, who are more learned than the generality, will be specially attracted by chapters on Peter in Jewish legend or Peter in the Christian world. Others will be attracted by the early chapters on the gospel narrative. Controversial minds will fasten on the chapters which deal with Peter's relation to the Roman Church. But we question whether any of them will obtain the enjoyment they derived from the former delightful commentary on (*pace* Dr. Foakes-Jackson) a far greater man.

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#### HOW TO TEACH THE NEW TESTAMENT.

*How to Teach the New Testament* (Hodder & Stoughton; 6s. net), by the Rev. Frederick J. Rae, M.A., Director of Religious Education in the Aberdeen Training Centre, is supplementary to and uniform with the same author's recent work on the Old Testament, which has already attracted much attention in Britain and America. Each of the sixty-six chapters, beginning with the birth

of Jesus and ending with the last days of St. Paul, is divided into three sections. The first contains information on general points and on points of difficulty connected with the lesson. The second contains notes on obscure terms, on geographical or historical references, and on expressions that need some elucidation. The third contains the lesson, based on this general and detailed information. The endeavour is made throughout to express the permanent religious meaning of the incidents, and this is often enforced by apt and fresh illustration.

The author's standpoint is at once modern and conservative, and his expositions are informed with the wisdom of the practised teacher. A few quotations will bring this out: 'The incidents [of the Temptation of Jesus] are pictorial representations of spiritual realities'; 'this psychological reading of the incident [of the Transfiguration] does not preclude the conviction that the experience was the means of a real revelation from the unseen'; 'if teachers find the "nature" miracles difficult of belief, let them realize that the important thing for them to do is to teach the truth embodied in the miracle'; 'our faith in the Resurrection is not based, happily, on these stories [of the post-Resurrection appearances].'

We commend this book very cordially to the teacher of religion, be he clerk or layman; he will like its lucidity and terseness, its directness and vivacity, and he will be grateful for the guidance towards further study so judiciously given in its pages.

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### ISRAEL AND THE NATIONS.

Of late it has been increasingly felt that a proper understanding of the Hebrew people demands a knowledge of the various empires with which they successively came in contact. This need has been ably met by two recent books, which traverse very much the same ground and along paths not very different. The less expensive book, *Israel in World History*, by the Rev. A. W. F. Blunt, B.D. (Milford; 2s. 6d. net), to whom we already owe a fine sketch of 'Israel's Social and Religious Development' in the same 'World's Manuals' series, has the advantage of offering several maps with admirable illustrations of scenery and reproductions of important ancient monuments. Mr. Blunt deals in successive chapters with the early Babylonian empire, the Egyptian empire, Israel's chance of empire, Syria and Assyria, the decline and fall of Assyria, the Chaldean empire, the Persian empire,

Syria and Egypt, and Rome and the Jews. The one hundred and twenty-seven pages of this volume are crowded with a bewildering array of facts, through which, however, Mr. Blunt's clear articulation of his material enables the reader to thread his way. There are in the book some memorable characterizations of men—for example, Esarhaddon and Cyrus—and movements; we emerge from the middle part of the story with a deep horror of Assyrian military methods. Numerous as are the facts which the writer has to marshal, he can bring an independent judgment to bear upon them. He thinks it 'scarcely credible,' for example, that the terrible disaster which befell Sennacherib's army could have taken place in 701 B.C. Altogether a highly useful volume, which needs and will reward careful study.

The other book, *Israel amongst the Nations*, by Mr. Norman H. Baynes, of University College, London (S.C.M.; 5s. net), gives an equally reliable and comprehensive sketch of the long historical development, but is peculiar in that much very valuable matter is thrown into the notes, which cover little less than half the book. These notes display a minute acquaintance with the abundant mass of bibliographical material; it would be a liberal education in ancient Hebrew history to note the alternative explanations or reconstructions tabulated here and to make up one's mind about them. Mr. Baynes is not afraid to express his own preferences, and even sometimes to embark on conjectural reconstructions. He leans, for example, to the view that the period of Abraham is about 1500, and that the Exodus may be dated in the reign of Merenptah, about 1220; and he offers a fascinating sketch of Jehoiakim as indulging in a definite anti-Jahwistic policy, embittered as he may have been by the unhappy fate of Josiah at Megiddo, which may well have seemed to discredit his reforms and to justify the re-introduction of other forms of worship. Mr. Baynes' discussion becomes particularly interesting where it touches the debt of Hebrew religion to other religions, such as Zoroastrianism; and his argument tends to support the view that, while such influence was real and unquestionable, many of the most valuable elements in later Judaism do not require to be set down as borrowings, but can be satisfactorily explained as developments within the Hebrew religion itself, and that consequently what we have is not so much a debt as rather what Principal Fairbairn used to call 'developmental coincidence.'

## BERTRAND RUSSELL.

Sir William Hamilton is credited with the assertion that one equation is universally true, namely, 'mathematical genius equal general blockhead.' This assertion, repeated in Gath, has been the occasion of many a chuckle among the Philistines. Were Sir William alive to-day he would find the tables completely turned, for the mathematicians have invaded his own field of philosophy in strong force, and for any one to treat such a subject as, say, the relation of mind and matter without a competent knowledge of modern physics and mathematics would be to invite ridicule. Some of the ablest philosophers of our time are primarily mathematicians. One need only mention Whitehead and Eddington, to name but two. Of others who have approached philosophy from the side of mathematics, few have written with more force and point than Mr. Bertrand Russell, and he has now added to his reputation by the issue of *An Outline of Philosophy* (Allen & Unwin; 12s. 6d. net). It is the work of a mind bold; independent and penetrating, strong on the side of criticism and resolute in 'thinking things down,' to use Thomas Goodwin's phrase. In Part I. he deals with 'man from without,' that is, man in so far as he can be understood from his actions. Here, while going a long way with the Behaviourist school, he comes to a point where 'behaviourism as a final philosophy breaks down,' because in all our perception there is an inescapable subjective element. Part II. deals with the physical world. 'No philosophy can ignore the revolutionary changes in our physical ideas which the men of science have found necessary; indeed, it may be said that all traditional philosophies have to be discarded, and we have to start afresh with as little respect as possible for the systems of the past. Our age has penetrated more deeply into the nature of things than any earlier age, and it would be a false modesty to overestimate what can still be learned from the metaphysicians of the seventeenth, eighteenth, and nineteenth centuries.' Mr. Russell's exposition of Relativity and the Quantum Theory, though lucid, is perhaps too compressed to be readily intelligible to a reader without previous knowledge. He hesitates to accept Bohr's theory of the planetary constitution of the atom, and prefers to follow the view of Heisenberg and Schrödinger that the atom is a mysterious entity of which we know nothing except when an electron jumps the rails (if it be on rails) and sends out a radiation. In any case,

whatever theory be adopted, 'the gap between mind and matter has been filled in, partly by new views on mind, but much more by the realization that physics tells us nothing as to the intrinsic character of matter.' Parts III. and IV. treat of man from within, and his place in the universe. The argument is too elaborate to summarize, but the view put forward is that 'both mind and matter are structures composed of a more primitive stuff which is neither mental nor material.' 'It will be seen that the view which I am advocating is neither materialism nor mentalism, but what (following a suggestion of Dr. H. M. Sheffer) we call "neutral monism." It is monism in the sense that it regards the world as composed of only one kind of stuff, namely, events; but it is pluralism in the sense that it admits the existence of a great multiplicity of events, each minimal event being a logically self-subsistent entity.'

A sentence or two in conclusion may show the writer's general attitude. 'While our knowledge of what is has become less than it was formerly supposed to be, our knowledge of what may be is enormously increased.' 'The physical world, so far as science can show at present, is perhaps less rigidly determined by causal laws than it was thought to be; one might, more or less fancifully, attribute even to the atom a kind of limited free will. There is no need to think of ourselves as powerless and small in the grip of vast cosmic forces. . . . The mood, as it seems to me, in which the modern man should face the universe is one of quiet self-respect. The universe as known to science is not in itself either friendly or hostile to man, but it can be made to act as a friend if approached with patient knowledge.' This is a book which merits and will doubtless receive wide attention and serious study.

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JOHN BUNYAN.

Is there any need for another life of Bunyan? If there is, the right man has taken it in hand. Some two years ago the Rev. Gwilym O. Griffith wrote 'St. Paul's Life of Christ,' a book of some distinction from a mind worth watching. And the same qualities have been put into this new venture—*John Bunyan* (Hodder & Stoughton; 7s. 6d. net). It is a trying ordeal to have one's pages thickly sprinkled with that master's wonderful English, which makes any other style, laid alongside of it, look drab and faded. But Mr. Griffith comes through the ordeal astonishingly well. For his own style is refreshingly pointed and vivid, and

full of colour. And his eyes see things and down into the heart of them; and he can set them for us on his pages so that we must see them too. It is a brave figure he has to paint, and he does it well, with knowledge and affection. What is one to make of that tremendous struggle in Bunyan's soul, of the lightnings and thunders through which his shrinking spirit had to pass, of that pulling for his soul, as he put it, between God and the devil? Looking at his father's record, perhaps Freud's explanation may fit here more aptly than usual. But there is vastly more than that. Apparently the men of that time were swept by emotions as we are not; witness the House of Commons in tears, and Coke—shrewd lawyer though he was—sitting down overcome by the rush of his feelings. The strong silent men of our imagination were strong enough, but not by any means so silent as we picture them, or indeed as we are now. Is our restraint a sign of strength, or of a race beginning to degenerate, grown jaded and dulled and much less sensitive to impression? Yet it seems wholly well that most of us are not called to pass into the Kingdom by the rough road which Bunyan took. I have observed, says Boston, that matters of moment come to me 'through several iron gates.' It was a very frowning one that Bunyan had to pass. Yet in the end it led him deep into knowledge and experience of Christ. I wonder if our smoother route takes us as far, if it is really well for us that we find things so easy nowadays.

#### TEXTS OF THE HEPTATEUCH.

Students of the Latin Bible will welcome the careful study of *The Old Latin Texts of the Heptateuch*, by the Rev. A. V. Billen, M.A., D.D., Ph.D. (Cambridge University Press; 15s. net). The book is a discussion of the Latin text of Gen.-Jud. as represented, in whole or in part, by the three MSS known as Lyons, Munich, and Würzburg. The vocabulary of these MSS is described and characterized, the results are checked by quotations from the Latin Fathers, and the influence of the leading Greek texts upon the Old Latin is discussed. It is interesting to note that even within the same MS. (for example, Lyons) different books of the Heptateuch sometimes use different Latin words to translate the same Greek word, which goes to suggest that there is little real unity in the MS.; indeed, it would seem as if in certain cases there was no real unity even within the same book: it is pretty certain, for example, that the text of both Leviticus and Deuteronomy is composite. The

work of translation, as we know, began early: possibly, as Dr. Billen suggests, Tertullian's text depends on an already existing Latin Version, and in several places the Old Latin text itself seems to have depended on a Greek original which is now in a group much less weighty than the three leading types of Greek text. Even those who are more interested in the history of the Latin language than in the Latin Bible will read with profit the discussion of noteworthy words, and particularly the chapter on the style of the MSS. All kinds of interesting facts are stated about the use of pronouns, adjectives, etc., prepositions with the wrong (or at least unclassical) cases—some of the phenomena, like the last, being due to Greek influence. Subtle changes of words—for example, of *donum* to *munus*, or *ministrare* to *sacrificare*—are unmistakable indications of the direction Christian thought was taking within the Church. This book should attract students of the history of the Latin language no less than students of the Bible.

#### A POPULAR LIFE OF CHRIST.

Canon Anthony C. Deane has commended himself to multitudes by his widely circulated book on 'How to Enjoy the Bible.' And he will very likely achieve as great a success by his new book, *Jesus Christ*, in Messrs. Hodder & Stoughton's 'People's Library' (2s. 6d. net). In spite of the many large and important books on Christ which have recently been published, this one by Canon Deane has a place and a value of its own. Indeed, candidly, we think its value is very much greater than that of some of the bigger books. It is brief, yet, on its own lines, sufficient. Details are omitted, and the writer fixes his eyes (and ours) on the outstanding events and aspects of the life. His main aim is not to decide the momentous question for us, but to provide material for a decision, and he selects his 'moments' so as to bring us face to face with the real personality of Jesus. He rightly perceives that the evidence for the uniqueness of that personality is cumulative. 'We must bring together the things said, and done, and taught, and endured. Little by little the testimony of each part, viewed in relation with the rest, will contribute to the ultimate decision on the whole.' We cannot admire too much the skill and vision with which the writer has selected and presented the salient points. He begins, quite rightly, with the public ministry, and leaves aside all matters connected with the Birth, to be decided after the main issue is faced.

There are many points which might be cited on

which Canon Deane is both sound and helpful. But one in particular must be mentioned to show how sane and true his picture is. The conventional portraits of Jesus, both in words and in pictures, dwell upon His gentleness with such insistence that a quite untrue and unattractive representation is given. Canon Deane does no injustice to this side of Jesus' character. But he dwells frequently on the strength of His personality, instancing His courage (so often exhibited in the Gospels) and His anger at injustice and insincerity. For this we cannot be too grateful, and it shows how clearly and truly the writer has seen the Jesus of the Gospels.

This sketch is based on the best knowledge of our time. But the writer is by no means bound to any school or authority, and from time to time he strikes out on a line of his own which, whether right or wrong, is at any rate original. In conclusion, we express the earnest hope that this admirable picture of the real Jesus may find its way into many hands, for it cannot fail to gain a reverent hearing for Him who spake as no one else ever did.

### LATIN INFANCY GOSPELS.

Dr. M. R. James in his new book, *Latin Infancy Gospels* (Cambridge University Press; 10s. net), gives two texts of Latin Infancy Gospels—one the Hereford MS. and the other the Arundel MS. They are printed side by side so that the reader can easily see where they agree and where they differ. He also includes in an appendix a translation in English from the Irish Leabar Brecc, which bears close resemblance in parts to the Arundel MS., and a useful dissertation on the relation between these two latter documents. There is also a valuable Introduction to the whole volume dealing with the composition of all the material. A great deal of the text in these MSS is already in substance, found in the so-called Protevangelium of James and in the Pseudo-Matthew (Gospel of the Infancy), so that the main interest of these MSS is in the new portion that emerges when they come to deal with the birth of Christ. What is the origin of this Section? Dr. James seeks to answer that question in his valuable Introduction. Is the Gospel of Peter the source? That is Dr. James' suggestion, and there is not a little to be said in its favour. Unfortunately the fragment of the Gospel of Peter known to us (see Hennecke, pp. 29-32) deals only with the trial, death, and resurrection of our Lord, and does not deal with the Infancy; but,

on the other hand, it is only a fragment, and, as A. Stülchen (Hennecke, 'Apokryphen,' p. 27) and others show, the Gospel did contain an Infancy portion. We know also that it was strongly docetic, and this is the glaring characteristic of Dr. James' new material—its docetism—so that it may well be that this is a part of the Docetic Gospel of Peter so unsparingly repudiated by Serapion (c. 190). As a collateral piece of evidence Dr. James points to the similarity of composition and compilation between this new Infancy story and the extant parts of the Gospel of Peter.

The value of the Irish testimony is interesting as a proof that the text was current in Ireland in the twelfth century, and we would welcome more data which might give us information as to intercourse, mediate or direct, between the Church in England and Ireland and the Church in Syria. Scholars will no doubt value this book, not only on critical grounds, but as adding somewhat to our knowledge of the origin and spread and suppression of the docetic movement; and Dr. James is to be congratulated on his discovery, and on the expedition with which he so carefully examined and published it. On p. xv of the Introduction, line 17, should not Section 69 be read as Section 59?

### PAINTED GLASS.

It is almost a matter of surprise that to-day any writer is able to find an unexplored field, so that we may admire the ingenuity as well as the industry of the Rev. F. Harrison, M.A., F.S.A., the Librarian of the Dean and Chapter in the ancient city of York. Mr. Harrison has made a study of the mediæval glass in the churches of his city, and has set forth the result of his researches in a handsome volume of two hundred and fifty-three pages, with many photographic illustrations in half-tone and a few in colour. The title of the book is *The Painted Glass of York* (S.P.C.K.; 12s. 6d. net). York is particularly rich in painted glass, and the interest in it has been stimulated by the recent restoration of the famous set of windows in the old Minster.

This volume is really a complete guide to the ancient painted and stained glass in the cathedral and parish churches, and though there are some introductory pages dealing with the subject of mediæval glass, the bulk of the book is a detailed description of each window.

In the Preface, the Rev. W. Foxley Norris, D.D., Dean of Westminster, attributes the glory of mediæval glass to the custom of building up each

window *in situ*, so that the effect of the colour in its final setting could be demonstrated. No doubt this was a very ideal procedure, and far preferable to the modern method of working in a studio and bringing to the church a finished production. But surely the real reason for the extraordinary beauty of mediæval ecclesiastical art lay in the fact that its execution was effected in the spirit of worship. It must always be the motive behind art that stamps it with its intrinsic character.

#### AN OLD HEBREW TEXT.

Mr. Hugh J. Schonfield, a member of the International Hebrew Christian Alliance, has published a book which should be of deep interest to students of the text of the New Testament and the many others who eagerly await the results of textual investigation and discussion. The book is entitled *An Old Hebrew Text of St. Matthew's Gospel* (T. & T. Clark; 6s.), and may be freely used by the general reader. It is a translation with an introduction, notes, and appendices of the du Tillet MS., which is the oldest and most complete Hebrew version at present known of any part of the New Testament. This is interesting and important in itself, but its interest and importance are enhanced when we recollect that, while the du Tillet MS. is a Hebrew version of St. Matthew's Gospel, it is not unlikely that behind the text, whether Latin or Greek, on which it is based, there lay an Aramaic original. Indeed it is Mr. Schonfield's opinion that the canonical Gospel of St. Matthew is an abridged edition of a larger work, of which fragments still survive, containing more material than is now found in the four Canonical Gospels put together, and that this 'Protevangel' was written in Hebrew, not in Aramaic, and was intended by the Judæan Christians who produced it to become the last book of the Old Testament canon. It would be a difficult thesis to substantiate, but Mr. Schonfield discovers in the early Hebrew MS. which he has translated in the present work indubitable traces, revealed by the early translator's hand, of an underlying Hebrew original of St. Matthew's Gospel. It may even be, he adds, that the Hebrew text of the du Tillet MS. is a descendant of the lost original. In any case, he is persuaded that scholars will now be able to quote the Old Hebrew alongside the Old Latin and Old Syriac among their witnesses to the Sacred Text. It will be for scholars to examine the variants found in the text of the Hebrew Matthew and to formulate their conclusions. In another column we offer a brief critical note on

one of the passages in the Hebrew Matthew which Mr. Schonfield adduces in support of his opinion concerning that work.

#### SPIRITUAL EXERCISES.

There are still vacant spaces in Literature, still things waiting to be done, and books that ought to be written. Here, for example, is an idea long overdue worked out at last, and that with competence, if in a somewhat compressed form—a study of the spiritual exercises of the great religions—Hindu, Buddhist, Muhammadan, Christian. The title is *Spiritual Exercises and their Results*, by Miss Aelfrida Tillyard (S.P.C.K.; 7s. 6d. net). It does not need the impressive list of scholars who have helped Miss Tillyard to let any one at all familiar with this region of things see that she writes with carefully garnered knowledge; and she makes an impressive study. Sometimes, just where we hope for light, she fails us—on the Buddhist Aruppas, for example. And little wonder; for there she is in virgin forest, where no track is cut for us as yet. But usually she is informing, and always sympathetic and understanding. Surely it is profoundly moving to be reminded in this fashion of the pains and toil that earnest people everywhere have taken, and are taking, to keep in touch with Reality, to prevent the obtrusive world around them from choking out the truer things. And surely it is not a little daunting to consider our own haphazard spiritual ways and methods in view of all this concentration of skilled and desperate effort, nowhere more evident than in certain branches of the Christian Church, where folk are giving time and strength and their whole being to their exercises, while we turn in to ours so casually and put them through with such perfunctory haste. Yet one who has striven to apply and use these detailed methods must set it down as his experience, for what that may be worth, that he has found that the simpler the approach to God the nearer does one draw to Him, that all this elaboration of spiritual mechanism, this intricacy of machinery and whirling wheels, leaves his heart cold, abashed, and unhelped. And each of us must find his way into the Presence as he can.

#### THE HOLY SPIRIT IN ST. PAUL.

Books on the Holy Spirit are apt to be cold and bloodless, dealing more with the abstractions of theology than with the throbbing realities of the religious life. No such charge can be made against

*The Holy Spirit in St. Paul*, by the Rev. R. Birch Hoyle (Hodder & Stoughton; 8s. 6d. net). It is written in a vivid and pictorial style, which serves to present in a living way the spiritual experiences of St. Paul and of the Primitive Church. This is not to imply that the book is not scholarly. On the contrary, it is a very full and careful treatment of the whole subject. Part I. deals with St. Paul's experiences of the Spirit. Here there is a great deal of first-rate exegetical work. Part II. is a study of St. Paul's idea of the Spirit, with a consideration of the various sources from which certain elements in it may have been derived. The whole is concluded with a chapter on the value for to-day of the Pauline experience. It is a book that may be warmly commended to students of theology.

### CHRIST THE WORD.

Dr. Paul Elmer More of Princeton has issued the fifth of his projected series of six volumes on 'The Greek Tradition.' It is called *Christ the Word* (Milford; 18s. net). The series covers eight and a half centuries, from the death of Socrates in 399 B.C. to the Council of Chalcedon in A.D. 451. The first four volumes dealt with Platonism, the Religion of Plato, Hellenistic Philosophies, and the Christ of the New Testament; and the sixth and last volume will deal with a number of general topics such as the comparison of Christianity with its chief oriental rival.

In the present volume, as in the previous volumes, the treatment is historical in a liberal sense. The book is rather a monograph than a history, and aims at showing that the whole course of Greek theology was steadily centred upon the one question of the authenticity and meaning and consequences of the Incarnation. It is a deep, rich, and attractive draught of history that Dr. More offers his readers as he pursues his thesis; and his contention, that if religion is to hold the modern mind it must return from Roman legalism and mediæval scholasticism to the more Hellenic type of theology, is one which is eloquently advocated at the present moment by other writers besides himself.

The work is conceived on semi-popular lines, the style is clear and nervous, and the theological standpoint conservative, but only essentially so, as witness the following quotations: 'Fortunately, beneath all the monistic divagations of theology, the dualism of Plato persisted as the true philosophy of the Church in its worship and religious life. It is even more fortunate that in its Christology the progression in every direction towards the

engulfing gloom of metaphysics was blocked by the Definition of Chalcedon'; or again, 'No more vital task confronts the Church to-day than to recognize the urgent necessity of insisting on the unreserved acceptance of the one dogma of the Incarnation as the definite, clear, and common mark of a Christian, while leaving to the conscience of each individual how far he will interpret the accessory articles of faith as literal or symbolical, as fact or poetry.'

### CONFIRMATION.

The second and concluding volume of *Confirmation; or, The Laying on of Hands*, by various writers (S.P.C.K.; 8s. 6d. net), has now been issued. The first volume dealt with the subject historically and doctrinally; the second volume is practical, giving attention to every aspect of the practical work of dealing with Confirmation candidates. In the first paper Dr. O. Hardman provides a general survey of the whole subject under the headings (1) age, (2) the preparation, (3) the Confirmation day, (4) after-care. The second paper recurs to the question of age, the six following treat of preparation in parish and school, the ninth paper treats of the Confirmation service, and the last three papers of after-care. The purpose of the book is well fulfilled, namely, to provide material for those who are training candidates for Confirmation, whereby they may learn what is best from Anglican, Evangelical, and Anglo-Catholic alike.

Dr. Hardman suggests that, normally, children of from ten to twelve years of age should be presented for Confirmation, but that in view of the Enabling Act of 1919, which allows the inclusion on the parochial electoral rolls of the names of members of the Church of England of the age of eighteen, there should be a solemn service for their admission and reception to adult status and privilege. In the second paper, which is at once wise and instructive on the subject of Adolescence, Dr. Reginald Tribe holds that as a sacrament and a rite Confirmation should take place before puberty, but that the intensive theological and devotional training should be left until about the seventeenth year. In the twelfth paper there is a timely admonition on the present-day abuse by the educationist of that 'blessed word' adolescent.

From Messrs. Allenson have come seven volumes, each attractive in its own way. One is Dr. Archibald Alexander's new book, *Feathers on the Moor*, and

it is published at the modest price of 5s. net. Dr. Alexander describes his short addresses—there are forty-two in all—‘as papers on everyday religion.’ They are modern in touch and spirit and they are practical. Dr. Alexander keeps close to daily duty. A characteristic address is the third one, on the text, ‘A certain Samaritan, as he journeyed,’ where the Samaritan is taken as the ideal business man. ‘God needs priests and He needs levites, and He has blessed and owned their labours with abundant recognition. But still more, He needs Samaritans. For the priest only sanctifies the place of worship and prayer, and that is holy already. But he who takes the spirit of the Samaritan into the daily world of business and traffic, makes *that* a holy place, and both serves and worships God there.’ The material business of life, then, must not be regarded as a no-man’s-land, and participation in the work of the Church out of business hours the only Christian discipleship necessary. The better, though not the easier, way is to serve the Father during and by means of one’s ordinary occupation. We can commend these short papers to the minister on account of their suggestiveness, and we can also commend them for devotional reading in the home.

The late Mr. Joseph Bentley, F.R.G.S., had both imagination and wit, and for the edification of his family—eleven sons and daughters—he narrated to them every Sunday evening a fresh exploit of his imaginary hero, ‘John the Yorkshireman’—the stories are collected under the title *How to Sleep on a Windy Night* (2s. 6d. net)—and from these exploits he drew many homely lessons. Here, for example, is the story of ‘A Haunted House.’ John’s master, Squire Brookley, occupied an ancient manor house. The belief that the house was haunted caused great annoyance, as no maids could be got to stay. So the Squire consulted John and he promised to help. “‘Oh yiss,” said John, “aw knaw ha to clear t’sperits aht ov a house.”

‘A few days later the master called for John.

“‘Look, John, you have not replenished the decanters to-day. Go into the cellar and fill them up.”

‘John retired and presently returned, saying, “There is none, Master.”’

“‘Tut, tut, nonsense. I only got a lot in a fortnight ago,” said the master.

“‘Well, there’s noan in nah,” replied John.

“‘Oh, there must be,” exclaimed the Squire.

“Go and look again.”

“‘It’s no use, Surr, aw sal find noan,” said

John. “‘Didn’t yo tell mi to clear this house ov sperits. Well, aw’ve searched it from t’attic to t’cellars, an’ all sperits aw fun were t’whisky and rum, so aw cleared ’em all aht. Aw temmed every bottle dahn sink.”’

‘The Squire stormed and raved for a considerable time, but eventually he quietened down.

‘On calm reflection, he remembered he had given John full authority, and John in his quaint way had been teaching him a needful lesson. He had become conscious that the night-cap habit had been steadily growing on him, and that he had been taking a good deal more than he ought to have done.’

It is a pleasure to see that a number of papers by the Rev. Norman Macleod Caie, M.A., B.D., which have already appeared in the ‘British Weekly’ and elsewhere have now been collected and published in book form. The title is *The Secret of a Warm Heart* (3s. 6d. net).

Those who want suggestive addresses for boys and girls will find them in *The Bronze Bison*, by the Rev. William Pottinger, M.A., the minister of Bristol U.F. Church, Edinburgh (3s. 6d. net).

The last three volumes are *The Stumbling-Block*, with the sub-title ‘A Consideration of Truth and What it Implies,’ by the Rev. Ambrose J. Williams, M.A. (3s. 6d. net), and a sixth edition of Dr. Lauchlan MacLean Watt’s book of prayer, *By Still Waters* (2s. net), and a reprint of the late F. W. H. Myers’ poem, *Saint John the Baptist*. The latter is in the dainty ‘Heart and Life’ Booklets (1s. net).

The British and Foreign Bible Society and the National Bible Society for Scotland have jointly published the Bible in Esperanto. This is a beautiful volume, on India paper and bound in leather at 8s. 6d. net. It may be had with ordinary paper and cloth binding at 6s., and still more beautiful editions at 12s. 6d. and 20s. net. So far as we can see, the translation is very well done. The Old Testament is the work of Dr. L. L. Zamenhof, the inventor of Esperanto, and the New Testament has been prepared by a Translation Committee under the auspices of the National Congress of Esperanto and the British Esperanto Association, with the Rev. J. Cyprian Rust, Vicar of Soham, as chairman.

The Rev. H. P. V. Nunn, M.A., has issued after five years a second edition of his *Introduction to Ecclesiastical Latin* (Cambridge University Press; 6s. net), a book which was needed and has evidently met the need. It contains a summary of the

Grammar of Ecclesiastical Latin, with examples taken as far as possible from the Vulgate New Testament. While the basis of the Latin which the ecclesiastical writers used was the spoken Latin of their time, their style was as much influenced by that of the Latin Bible as that of the average English writer on religious subjects is by the Authorized Version. This judgment of the author's may be tested by the extracts which are added to his book from nine ecclesiastical writers, beginning with St. Perpetua and ending with Thomas à Kempis.

We are indebted to the University of Chicago Press for the best kind of books on religious education which America sends to us. Many have been reviewed in these columns, and all of them good. The 'Project Principle' in religious education is a highly meritorious American product. And we have just received two books which carry out that principle in a particular direction. They are both entitled *Right Living: A Discussion Course for Girls and Boys*, by Mr. Maurice J. Neuberg (published in this country by the Cambridge University Press and priced each 3s. 9d. net). One volume contains 'Constructive Studies,' and is for the pupils, and the other is a 'Teacher's Manual.' The general idea is to take certain typical experiences in the life of youth, and start from these, dealing with the issues they raise. Full directions are given as to how the discussion may be conducted, literature is suggested, and questions are put. The whole thing is done admirably, and the books may be commended to teachers both of day schools and of Sunday Bible classes. Any teacher who fails to leave an impression with such guidance must be hopeless.

The late Rev. J. P. Struthers was well known for his quiet humour. Messrs. James Clarke & Co. have just published a third volume of stories from 'The Morning Watch,' and very delightful they are with their whimsical turns of thought and old-world flavour. The volume would be worth getting if only for the twelve 'Reasons for not going to Church,' which are reprinted here and which are illustrated in just the right spirit by Mrs. Struthers. The title is *More Echoes from 'The Morning Watch'* (3s. 6d. net).

No one who loves St. Francis, and no one who wishes to know him as he was, should miss *The Lord's Minstrel*, a simple history of St. Francis of Assisi, by Caroline M. Duncan Jones (Heffer; 7s. 6d. net). To begin with, it is a beautiful book

externally, in print and binding. Its illustrations, by Estella Canziani, cannot be called anything less than exquisite. The story itself is told with a simplicity and old-world realism that make it a delight. We imagine the book is meant for young people. But people of all ages will rejoice in it, and especially people who are young whatever their years may be.

'Miss Keller is often questioned in public about her religion. She answers briefly, but always longs to say more. And so, when asked to write a book about her religion, she welcomed the opportunity to tell her many friends just what her religious ideals are and where she found them.'

So Mr. Paul Sperry writes in his foreword to *My Religion*, by Helen Keller. As we read the book we find that her religion is Swedenborgianism and that she owes her religious ideas to Mr. John Hitz who, for a time, held the position at Washington of Consul-General for Switzerland. Mr. Hitz met Helen Keller when she was only thirteen years old, and from that time he kept in constant touch with her and her teacher. He introduced her to Swedenborg, and when she wanted to know more of his writings he compiled books of explanations and extracts. And Swedenborgianism has never been more attractively portrayed than here. For Swedenborg's message was the second great revelation in Helen Keller's life. The first was when her teacher, Anne Mansfield Sullivan, first succeeded in teaching her the names of things and she realized that it was possible to communicate with other people by these signs. It was her mental awakening. The second awakening came with Swedenborg's message, which revealed to her the wonders of Nature. Those who love Helen Keller, and they are many, will want to add *My Religion* (Hodder & Stoughton; 6s. net) to 'The Story of My Life' and 'The World I Live In.'

A volume of sermons has been published by A. D. Lindsay, C.B.E., LL.D., Master of Balliol, with the title, *The Nature of Religious Truth* (Hodder & Stoughton; 6s. net). They are unusual sermons. The audience was perhaps a little unusual, for these sermons were all preached in Balliol College Chapel. The subject is unusual. It is Christian doctrine. 'My experience is,' says Dr. Lindsay, 'that there are a great many people nowadays to whom Christian doctrines are neither true nor untrue, but simply meaningless. . . . In such a situation an attempt to make issues and meanings more immediately realizable and to show

what kind of meaning is to be looked for in doctrine may be of service.' The thought in the sermons moves slowly and is restrained, but it is with power and it is the thought of a man in intimate touch with modern problems. One of the sermons, in an abridged form, will be found in 'The Christian Year.'

Messrs. Hodder & Stoughton have conferred a real boon on the reading public by the issue of their 'People's Library.' Many distinguished writers have contributed distinguished books to it, and all sides of life and literature are represented in it. It will be sufficient to note the appearance of two new volumes (in addition to the 'Life of Jesus Christ,' by Canon Deane, reviewed in another column). *Cromwell: A Character Sketch*, by Mr. John Drinkwater, is one, and to Mr. Drinkwater there is only one person fittingly described as 'Cromwell.' The great Protector has been his hero, he tells us, since his boyhood, and it is in the spirit of this hero-worship the sketch is written. He calls it a 'Character Sketch,' but it is more by far. It gives a great deal of insight into the whole of that situation which we briefly describe as 'Puritanism.' But it all centres on the one outstanding figure, and the book is written with such knowledge, such skill, such ease and humour and vividness, that it is altogether delightful.

The other volume is *St. Teresa*, by Mrs. Cecil Chesterton, a full and devout account of one of the most eminent among the saints. The price of each volume is 2s. 6d. net.

The second issue of *The Expositor's Year Book* has just appeared (Hodder & Stoughton; 10s. 6d. net). The general editor is Professor Moffatt, and (as in the former volume) he has had the assistance of Canon Box and Professor T. H. Robinson for the Old Testament, and Professor Fulton for Theology in general. The aim of this publication is to furnish a survey of the work done in theology during the past year, particularly within the departments of Biblical interpretation and exposition. The field has been carefully mapped out into fourteen divisions, and these again into subdivisions, in some cases as many as ten. Magazine articles are not overlooked, and subjects like Comparative Religion, the Psychology of Religion, and Religious Education are included. As an example of the care and thoroughness with which this work is done we may note that articles on Religious Education in THE EXPOSITORY TIMES are mentioned, and we are specially glad to see Miss Helen

Wodehouse's excellent book 'The Scripture Lesson in the Elementary School' praised.

It would be impossible to speak too highly of this invaluable guide to religious literature. No side or aspect of it is omitted, and scholars, preachers, and teachers will all find in the 'Year Book' not only reliable information on all matters in which they are concerned, but brief and pointed indications of the gist of books and articles and of their particular usefulness.

For those who are interested in things Jewish a veritable feast of good things is provided in the *Hebrew Union College Annual*, vol. iv. (The Jewish Publication Society Press, Philadelphia, Pa., U.S.A.). Its five hundred odd pages contain sixteen articles (about half of them in German) of which the longest, of one hundred and thirty-eight pages, by Julian Morgenstern, is devoted to 'The Oldest Document in the Hexateuch.' This document is what he calls the K or Kenite document, which, he believes, was one of considerable magnitude and contained the 'Little Book of the Covenant'—the so-called Decalogue in Ex 34<sup>12-28</sup> usually ascribed to J. This document, Morgenstern believes, and skilfully endeavours to prove, was composed in 899 B.C. in support of the religious reformation of King Asa by the leaders of the prophetic party in Judah in close association with the Rechabites of the Kenite tribe. The most interesting of many interesting suggestions is that in the 'promise, my *panim* shall go with' the people, the allusion is to Hobab, the brother-in-law of Moses. This is a discussion which will have to be reckoned with. Other subjects treated in the volume are the 'Unwritten Law in the Literature of Judaism,' 'Changes in the Divine Service of the Synagogue due to Religious Persecutions,' 'The Matriarchate,' 'The Astrolabe in Jewish Literature,' etc. The volume is full of interest and stimulus. In a second edition the following misprints should be corrected—p. 139, Philosophie (for o), p. 141, philosophischen (omit s), p. 279, ANA (for AND), p. 368, eigentlich (for il), p. 377, schültze (omit l), p. 381, HEBRIÄSCHE (for AI), p. 405, veröffentilchen (for li), p. 433, kritsche (for tis).

*A Popular History of the Baptist Building Fund—1824-1924* (Kingsgate Press; 3s. 6d. net) deserved to be written. It is justly claimed to be 'a romantic story of Baptist Church extension during a period of two centuries,' and its author, Mr. Seymour J. Price, has been at great pains in gathering the facts and presenting the lives of the

leading ministers and laymen who played distinguished parts in it. Here is the outstanding fact in the record: Loans have been granted for a total of over £699,000 for church building and extension. Of this sum only £73 had to be written off as a bad debt!

A very simple *Life of Jesus Christ*, telling the story as it comes, has been written by Mr. W. R. Mitchell and published by Messrs. Sampson Low, Marston & Co. (3s. 6d. net). It is a reversion to the Farrar type of narrative, and probably to many readers, after Mr. Middleton Murry and others, this quiet and vivid tale will be welcome. The special feature of the book, if it has one, is a considerable use of local colour. Of any and every life of Jesus, if only it is truly and reverently done, and from whatever school, one feels inclined to say, 'Let them all come.'

For the moment there must be very nearly enough books on Mysticism. They still pour from the printing-presses; but one may read a score of them, and come on almost nothing that requires or explains their appearance. Here is Professor Rufus M. Jones, Litt.D., D.D., issuing through Messrs. Macmillan & Co. (7s. 6d. net) *New Studies in Mystical Religion*. The author is, of course, a recognized authority, with a delightfully sane mind that is not interested in extravagances, whether mystical or not, and that keeps its eyes firmly on the true end of life. His book is interesting always, partly by its unexpectedness. For one never knows what lies over the page. It may be a lament upon the failure of Sunday schools, or an impressive paragraph upon the Upanishads. But the religion discussed is really not particularly mystical, nor has one reader come on much that sounded very new. The idea is that mystical experience is not a queer oddity of a thing, but rather a part of normal daily life when that is at its healthiest and is most perfectly developed.

Mr. Humphrey Milford has published jointly with the Cambridge University Press a new edition of the Revised Version of *The Apocrypha*. The price of the volume is 6s. net in cloth, and it is also issued in leather bindings at higher prices. It should be noted that there is a special feature in this new edition. For the first time in the history of the Revised Version of the Apocrypha the text is divided into verses.

*Speaking with Tongues:* Historically and

Psychologically Considered, by the Rev. George Barton Cutten, Ph.D., D.D., LL.D., President of Colgate University (Milford; 11s. 6d. net), is a praiseworthy contribution to the elucidation of a difficult problem in the psychology of religion. The author first collects his data, beginning with the experiences of Pentecost and the Pauline description of the Corinthian Church and the other relevant Biblical facts. Then he traverses the records of Fathers and Saints—of the striking experiences among the Huguenots of France, of the various sects, with a particularly interesting account of Edward Irving and his followers, and so right down to the present, not forgetting the similar manifestations outside religion. Without overloading his pages with details, he gives sufficient material to enable him in the last chapter to deal in a calm, judicial spirit with the whole from a psychological standpoint. The matter and method of the book are characterized by diligent research and a scientific spirit, and the very full bibliography at the end of the volume adds considerably to its value. A book, while modestly disclaiming originality, yet of real merit, written in a clear style, lucidly arranged and adequately handling a difficult and obscure subject.

A devout and edifying work on the prayers of Jesus has been written by the Rev. D. M. McIntyre, D.D., *The Prayer-Life of our Lord* (Morgan & Scott; 3s. 6d. net). It is a book into which the writer has put his best. Dr. McIntyre has been for long engaged in the training of evangelists, and he is, on his own lines, a competent educator. But his peculiar gift is that of a reverent, orthodox, and spiritually minded expositor of Scripture. And in this exposition of one intimate side of the gospel-story he has a task after his own heart.

In a volume entitled *The Proofs of Christ's Deity* (Morgan & Scott; 6s. net), the author, Mr. Harold E. Gorst, claims that the evidence for the Deity of Jesus Christ is so strong that it would be accepted in any Court of Justice. But all that he himself attempts to do is to expound the miraculous or marvellous incidents of Christ's life as recorded in the Gospels; at any rate that is all he succeeds in doing. His work, it should be added, shows careful study of the English Bible.

The Religious Tract Society are to be congratulated on their enterprise, and Russian scholars should note that they can now obtain from them *A Russian Concordance to the Holy Scriptures*. The volume

contains one thousand two hundred and seventy-seven pages. It is well printed and strongly bound, and the Society are selling it for the modest sum of 15s. net.

In *The Transition from Aristocracy, 1832-1867* (Seeley, Service; 12s. 6d. net), Mr. O. F. Christie, M.A., covers a period in our national history that has been dealt with already in many biographies, including those of Queen Victoria and the Prince Consort and of nearly all her many Prime Ministers. Mr. Christie's purpose, however, has been to set forth the conditions preceding and succeeding the passing of the Reform Act of 1832 and the political and social changes that followed 'a greater revolution than that of 1688.' He has written a candid, frank, and illuminating narrative, and those who are most inclined to take a pessimistic view of present conditions in religious, political, and social life may perhaps take heart again when they look back on the way by which we have escaped from the land of bondage as if by the way of a forty years wandering in the wilderness. Those who dread the advancing tide of democracy, and especially those whose flesh creeps at the thought of 'votes for flappers,' need to be reminded of the conditions under which we, the people of Great Britain, lived under the sway of aristocracy, the sole owners of rotten boroughs, nearly a century ago. Let them note how slow and deliberate the approach has been to a fully enfranchised democracy. But what of the supposed decline and failure of the influence of religion during this period? It is the fashion to belittle the Victorian era. Here we have a comparison with the aristocratic era that preceded it, and we must stand amazed at, and give God thanks for, the magnitude of the change for the better, in both Church and State. We have the aristocracy still with us, but with a notable difference, for, as George Meredith tells us, 'We English have ducal blood in business: we have royal blood in common trades. For all our pride we are a queer people; and you may be ordering butcher's meat of a Tudor, sitting on the cane-bottomed chairs of a Plantagenet.'

At this mid-winter season there is no more agreeable way of spending a summer holiday in imagination than to occupy an easy-chair by the fireside with one of Messrs. Seeley, Service & Company's handy and beautifully illustrated volumes on 'Things Seen.' Thus 'is the winter of our discontent made glorious summer.' Here is a choice between *Things Seen in Switzerland in*

*Summer*, by Mr. Douglas Ashby; *Things Seen in North Wales*, by Mr. W. T. Palmer; *Things Seen in the Pyrenees*, by Captain Leslie Richardson; *Things Seen at the Tower of London*, by Mr. H. Plunket Woodgate; and at the cost of 3s. 6d. you may be at once transported to the midst of the finest scenery in Europe. There are now about thirty of these pocket guide-books, all of them written by men familiar with the ground and having an intimate knowledge of the scenes they describe. Those who have been there, those who contemplate a holiday tour, and those who are content to sit at home at ease will alike find an abundant pleasure in the company of the writer of one of these little volumes. The illustrations are fittingly chosen to justify the descriptive matter.

In an able and vigorous little work, *The Son of Zebedee and the Fourth Gospel* (S.P.C.K.; 2s. 6d. net), the Rev. H. P. V. Nunn, M.A., contends for the apostolic authorship of the Fourth Gospel. His dissertations, which are largely negative and critical, seek to clear the way for the possibility of apostolic authorship by throwing doubt upon the story, popularized among us by Dr. Moffatt and Dr. Charles, of the early death by martyrdom of John, the Son of Zebedee. Much attention is given to Canon Streeter's discussion, in his book on the Four Gospels, of the authorship and value of the 'Johannine' Gospel. It is maintained that by attributing the Gospel to the 'Elder,' while at the same time finding but a slight connexion between the 'Elder' and the Beloved Disciple, Canon Streeter has led us into a 'morass of improbabilities.' In a Foreword to the work, the Bishop of Manchester expresses sympathy with the author's aim and intention.

A life of St. Paul under the curious title *A Bondman of the Lord*, written by H. S. C. E., has been published by the Society for Promoting Christian Knowledge (4s. 6d. net). The apology for its appearance by the writer, that St. Paul had been her hero from girlhood, is disarming. And one can only say of this that even a new life of the Apostle can be pardoned to one who loves him so ardently, for that is the main qualification for understanding him. There is nothing new in the biography. It is based on Conybeare and Howson, Farrar, Ramsay, Rackham, and McNeile—a goodly company of guides. But the story is well told, and no one can go far wrong who takes this writer as a companion. Some sentences show that she is of the High Church persuasion.

After the story of Paul's conversion and commission in Damascus we have, 'His Baptism and his first Communion followed . . . then, cleansed from sin, and strengthened, he was a member of the Christian body.' And of James, 'the Lord's brother,' we read that 'this is best taken to mean a child of Joseph by a former wife.' The book is embellished by many maps and pictures, one of which is specially vivid, a wood-cut of a ship in a storm, to illustrate St. Paul's shipwreck.

*Rationalism and Orthodoxy of To-day*, by the Rev. J. H. Beibitz, M.A. (S.C.M.; 5s. net), is a work of real ability and learning. The main

thesis is that 'the Christian philosophy of the universe, based on the doctrine of the Logos, is a wholly intelligible and coherent scheme of thought. It explains, as nothing else does, the central mystery of the rationality of the universe, or, in other words, the kinship between the universe and the human mind. Thus it is admirably fitted to become the permanent metaphysic of natural science.' Perhaps an undue amount of space is given to criticism of the views of Mr. Julian Huxley in his 'Essays of a Biologist,' but the writer's conviction is that some such form of rationalism as is there so persuasively set forth is for the modern mind the only possible alternative to the Christian system.

## The Muhammadan Agrapha.

BY THE REVEREND R. DUNKERLEY, B.A., B.D., CAMBRIDGE.

THE publication of the second part of Professor Asin's study of the sayings ascribed to Jesus Christ ('Agrapha') in Muhammadan writings provides a suitable occasion for a comprehensive review of this whole question. A complete survey of it has never previously been made.

### I.

That there are numerous references to Jesus in the Quran is, of course, well known to all who have any acquaintance with that book or with the history of Islam. But the kinship of most of the passages with the Apocryphal Gospels of the infancy and boyhood of Jesus is so evident and the facts narrated so out of harmony with the Canonical Gospels that they have been generally ignored in studies of the agrapha.

The only extract that I can regard as at all interesting in this connexion is the following portion of a proclamation by Jesus of His purpose in coming:

'And I come to confirm the law which was revealed before me, and to allow unto you as lawful, part of that which hath been forbidden you; and I come unto you with a sign from your Lord; therefore fear God and obey me. Verily God is my Lord and your Lord; therefore serve him. This is the right way. But when Jesus perceived their unbelief, he said, Who will be my helpers towards God?

'The Apostles answered, We will be the helpers

of God; we believe in God, and do thou bear witness that we are true believers. . . .'<sup>1</sup>

This may be merely an imaginative reference to the gospel story based upon knowledge of the Canonical records, but one or two points may be noticed. It is very awkwardly introduced—as part of the Annunciation, in fact, and it is differently quoted in two separate parts later on (Suras 43, 61). This suggests that a document in another language lay in the background, but inasmuch as it relates to a part of the life of Jesus not commonly dealt with in the Apocryphal Gospels—at least those of the type with which Muhammad appears otherwise to have been familiar—the possibility must be considered that he was in touch with some less fantastic source of some kind. The thought of the passage is perhaps nearer the Gospels than a first glance might suggest; the opening sentence reminds us of Mt 5<sup>17</sup>, and its practical outcome as regards the Sabbath (Mk 3<sup>4</sup>, etc.), the question of food (Ac 10<sup>9-16</sup>, 1 Co 10<sup>28</sup>), etc.; 'my Lord and your Lord' is not very far from Jn 20<sup>17</sup>; while 'fear God and obey him' crystallizes the teaching of many passages and is in itself a fine precept.

Most writers on the agrapha have entirely neglected the Quran. The few exceptions may just be noticed. The American scholar, Bernhard Pick, includes part of this in one of his studies, without expressing any opinion about it, however; he also adds the two alternative versions of it

<sup>1</sup> Sura 3 (Sale's translation).

mentioned above, and three other much more legendary extracts.<sup>1</sup> J. H. Ropes rather strangely finds room not for this but for one of those fantastic passages, the 'Table from heaven' story, which seems clearly a perversion of the Feeding of the Multitudes, confused with the Last Supper.<sup>2</sup> Rudolph Hofmann does the same, and also includes a tale from one of the commentators of the Quran regarding the raising of Shem.<sup>3</sup> These are the only references I have traced.

The much more important question with which we have to deal is that of the sayings attributed to Jesus in the *Hadith* or traditional literature of the Muhammadans, especially in books by ascetic writers. The earliest notice of these dates from 1644, when Levinus Warnerus—cited hereafter as LW—included four such passages in his *Centuria Proverbiorum Persicarum*; <sup>4</sup> his purpose in so doing was not to suggest that they had any authenticity or value, but merely to illustrate his remark (à propos of a reputed saying of Alexander the Great) that the Muhammadans were accustomed to add matter which was inconsistent with true history. The only one of these passages that seems worth quoting is the following description of the craving for money:

'Whoso craves wealth is like a man who drinks sea-water; the more he drinks, the more he increases his thirst, and he ceases not to drink until he perishes.'

The next reference to these extracts appears to have been that of Fabricius in the second edition of his *Codex Apocryphus Novi Testamenti* (1719); <sup>5</sup> he borrowed the four just mentioned and added one from the *Gulistan* or *Rose Garden*—a remarkable collection of stories, verses, etc., made in the thirteenth century by Saadi, one of the most famous of Persian poets. It is as follows:

'O son of Adam! if I give thee wealth, thou wilt occupy thyself with riches to the neglect of me; and if I make thee poor, thou wilt rest discontented and grieved at heart; and so, how canst thou know the sweet delight of praising me, and when wilt thou haste to worship me?'

This is introduced by the statement, 'It is said in the Gospel,' but it has been thought that Pr 30<sup>7-9</sup> is the basis of it. Fabricius remarks that these five sayings found amongst the Muhammadans are

far better than the references to Jesus in Jewish writings.

Toland, in his quaint work *Nazarenus* (1718), refers to the same four sayings gathered by LW, and suggests that their original location was the 'Gospel of Barnabas,' a copy of which he had examined without, however, having had time to verify this hypothesis. He further remarks: 'I found many sayings ascribed to Jesus by Kesseus (as I read his *Lives of the Patriarchs and Prophets* cited) and by other Muhammadan writers, exprest in this Gospel of Barnabas.'<sup>7</sup> This Kesseus is quoted by Marracci in his edition of the Quran, by Sike in his notes to the *Gospel of the Infancy*, and occasionally by Sale, but I have not been able to verify Toland's statement; it is interesting, however, as showing that the presence of such agrapha was becoming recognized. We must consider presently the 'Gospel of Barnabas.' Jeremiah Jones (1726) replied to Toland's attempt to magnify the importance of this and other apocryphal works, and also quoted the four passages from LW as well as several from the Quran, but clearly considered them of no value.<sup>8</sup>

These same sayings were also included by Hofmann in his work already mentioned (1851), with that from the *Gulistan* and, as we have seen, two legendary narratives. Farrar (1874) referred to these passages as 'striking,' instancing the 'sea-water' saying and one other;<sup>9</sup> Schaff (1882) also mentioned it as the best of the agrapha from this quarter.<sup>10</sup> Most other writers on the agrapha ignored them altogether, including Resch in the first edition of his *Agrapha* (1889).

Meanwhile, in 1849, the remarkable discovery had taken place by Alexander Duff, the Scottish missionary, that on the gateway of the mosque at Futtehpore-Sikri, near Agra—built by Akbar in the sixteenth century—there was written in large letters the statement that Jesus said:

'The world is merely a bridge; ye are to pass over it and not build your dwellings upon it.'

This does not appear to have been made public till Duff's 'Life' was published in 1879; his description of it and comment upon it are interesting.<sup>11</sup> It was also described by Miss C. F. Gordon-Cumming in her travel volume, *In the Himalayas*

<sup>7</sup> P. 20.

<sup>8</sup> *A New and Full Method of Settling the Canonical Authority of the New Testament*, p. 198 f., p. 568 f.

<sup>9</sup> *Life of Christ*,<sup>2</sup> Excursus xv.

<sup>10</sup> *History of the Christian Church*,<sup>2</sup> p. 167.

<sup>11</sup> See his 'Life,' vol. ii. p. 164.

<sup>1</sup> *Paratipomena*, p. 100.

<sup>2</sup> Hastings' *D.B.*, vol. v. p. 352.

<sup>3</sup> *Das Leben Jesu nach den Apokryphen*, ch. 76.

<sup>4</sup> P. 30. <sup>5</sup> Vol. iii. pp. 394-396.

<sup>6</sup> See Platt's Edition of the *Gulistan*, viii, 91.

(1884),<sup>1</sup> and has been frequently referred to since. Asin, with whose important contribution to the question of the Muhammadan agrapha we shall deal shortly, quoted two variant forms of the saying, tracing it back to the seventh century in Arabic literature.<sup>2</sup> David Smith<sup>3</sup> gave an interesting study of it (1913),<sup>3</sup> commenting on the fact that there were no bridges in Palestine, and that the word does not occur in the Bible; he suggested that the saying might nevertheless be genuine and date from the journey made by Jesus and His disciples to Phœnicia (Mk 7<sup>24</sup>), which would bring them within sight of the famous mole at Tyre. This passage is the only Muhammadan agraphon mentioned by Resch in his second edition (1906), by Griffinhoofe (1903),<sup>4</sup> and by Hennecke in his first study of the agrapha (1904);<sup>5</sup> he oddly cites as his sole authority for it a devotional reference in THE EXPOSITORY TIMES (August 1899). Further, it is one of the only two agrapha included under that heading in the *Encyclopædia Britannica*—which fact suggests the measure of neglect this whole study has suffered.

Mention may be made here of the familiar story of the dead dog, scorned by all beholders, to the whiteness of whose teeth Jesus called attention. It has been put into verse by several English writers, the earliest I think, being Miss Ellice Hopkins, who included it in her *Autumn Swallows* (1883); from what source she drew it is not stated. It can be traced back to the eighth century, and will be referred to again below.

## II.

We come now to one of the most important contributions made to this subject, the collection of seventy-seven Muhammadan sayings which Professor D. S. Margoliouth published in five instalments in THE EXPOSITORY TIMES (November 1893 to September 1894). Amongst these are two of those quoted by LW and the story just mentioned; all the rest are new. Some five or six are of distinctly legendary and even magical tone (a talking skull, for example, and Satan's anxiety at the Nativity); several are statements about Jesus rather than sayings; and a few show clear signs of having been framed for doctrinal reasons in opposition to the thought of Christ's divinity.

But in the main they are moral and spiritual precepts like the best of those already quoted, and some at least can quite bear comparison with some of the more familiar agrapha from other sources. All but six of them are from a work called *The Revival of the Religious Sciences*, by Al Ghazzali, one of the finest of the mystical writers of Islam, who lived in the eleventh century, but, of course, drew upon much older sources. I shall not cite any of these passages at the moment, as it will be more useful to do so presently in illustration of various points raised.

Unfortunately, Margoliouth simply gave the sayings without any criticism or estimate of them. His views may, however, be gathered from two references elsewhere. There is, first of all, a brief note in THE EXPOSITORY TIMES (December 1906) in which he says: 'Most of the sayings attributed by Moslem writers to Jesus are either deliberate inventions, or owe their ascription to a lapse of memory.' He then quotes an odd passage which he thinks cannot be explained in this way, but was probably in the Gospel used by some heretical sect in the story of the Last Supper; it need not be cited, as it appears quite fictitious, but Margoliouth's acknowledgment that sayings may have been thus borrowed should be noted. His second reference to the question is in an article entitled 'Christ in Mohammedan Literature,' which he and Sell jointly contributed to D.C.G.<sup>6</sup> In the course of this, it is stated that 'the Moslem sermon ordinarily consists largely of anecdotes and maxims connected with persons of eminence, . . . In the works of these writers the name of Isa figures very frequently, the sayings and doings assigned to him being sometimes traceable to the Gospels, but often assigned in different works to a variety of persons.' The implied caution about accepting these sayings is obviously of great importance, but, as his previous remark shows, it must not be so pressed as to exclude the possibility that elements drawn from other sources may not also be included. With reference to divergent ascription, there are other explanations in certain instances than the one hinted at; and it may also be remarked that in the majority of cases these sayings are not attributed to several speakers.

Margoliouth's collection of sayings was passed in review in the *Expositor* (February 1894), by Lock, who wrote, however, with only three of the five instalments before him. His opinion of them was not high, as may be gathered from the following extracts: 'By far the greater number contain

<sup>1</sup> P. 155. <sup>2</sup> See Nos. 46 and 75 in his list.

<sup>3</sup> *Unwritten Sayings of our Lord*, pp. 71-82.

<sup>4</sup> *The Unwritten Sayings of Christ*, p. 128.

<sup>5</sup> *Neutestamentliche Apokryphen*, p. 10; *Handbuch*,

wise, shrewd, kindly advice, such as finds its analogy in the sayings of the Jewish Fathers rather than in the Gospels. They are the utterances of a teacher of knowledge rather than of the revealer of life. Others have a far stronger ascetic tendency than is to be found in the Gospels; they seem to have passed through a monastic channel before reaching Mohammedanism. . . . Others have parallels in the Gospels, but seem to be scarcely more than reminiscences of them. . . . They are a striking illustration of the way in which tradition runs riot when left to itself for centuries.' Many of these remarks are sound; there can be no doubt that paraphrases of Gospel passages or hearsay reports of them are included, and the influence of monasticism is also evident. But is not the question rather whether other factors did not contribute something as well, and some fragments (possibly very few in number) of teaching survive thus which would otherwise have been lost? It may perhaps be suggested, too, that no strict line can be drawn between 'wise, shrewd, kindly advice' and the 'revelation of life'; they are too closely interlinked for sharp definition, and many isolated precepts in the Gospels might well be ranked in the former class. Moreover, as regards the asceticism of some of these sayings, there is certainly something to be said—as we shall see—for the idea that there was a larger element of this kind in the teaching of Jesus than has been commonly supposed; if this is so, some importance may well attach to these Muhammadan agrapha, where this is so stressed.

Very inadequate notice seems to have been paid to Margoliouth's work by writers on the agrapha. Resch ignored it in the second edition of his book (1906), as also the Muhammadan agrapha generally, with the one exception (as we have seen) of the 'bridge' saying, which he thought of no value. Several other writers neglected this question altogether. Ropes (1904), in the article already quoted, included the first forty-eight of Margoliouth's collection, apparently unaware of the two last instalments, which contained twenty-nine others;<sup>1</sup> he added two from LW, one of which he would have found in the residue from Margoliouth, and, as we have already mentioned, he also included one odd passage from the Quran. Pick, in his various lists of agrapha, made some use of LW's sayings, and in his fullest collection (1908) found room also—as stated above—for six passages from the Quran, but makes no mention of Margoliouth. Doneho, in his *Apocryphal and Legendary Life of Christ*

(1902), was indebted to Ropes (by private correspondence) for his knowledge of Margoliouth's collection, and therefore, like him, omitted a large part of it; he added several others (including those from LW), but the only novelty is a passage which is clearly a perversion of Jn 3<sup>3-4</sup>. Others also have followed Ropes in missing part of the available material and referring without explanation to three-fifths only of what Margoliouth gathered; Gwilliam in *D.C.G.*<sup>2</sup> does so, but only quotes one saying (No. 19); strangely enough, Margoliouth and Sell, in the article already cited, refer in the same way to part only of the former's earlier gleanings. It may just be added that this common error is not due to the sayings of lesser authenticity or interest being ignored, as Margoliouth quotes them in order from Al Ghazzali's work; it is solely a question of missing the last two instalments because a few months elapsed before their publication.

Several studies regarding the connexion of Christianity and Islam appeared about this time, without contributing much to our subject, however, and rather oddly without making reference to Margoliouth's compilation. In 1910, Claud Field, in two interesting appendices to his *Mystics and Saints of Islam*, discussed the way in which Christian tradition has influenced Muhammadan writers, stressing especially the fact that Gospel passages are often ascribed to Muhammad instead of to Jesus. While not quoting any sentences that we can call actual agrapha, he gives several that are clearly paraphrases of Gospel passages and also a versified form of the tale of the dead dog mentioned above; this is based on a poem by Nizami, the Persian poet, who flourished in the twelfth century. In 1912, Zwemer's *The Moslem Christ* appeared; it is an important work, which shows conclusively the amazing growth of legend and the extraordinary fertility of imagination amongst early Muhammadan writers. Abundant evidence is adduced to prove both that stories and sayings of Jesus were transferred to Muhammad and that tales were freely invented about both. But on our particular side of the subject he is not helpful. He quotes eight sayings<sup>3</sup> attributed to Jesus and a form of the skull story, all of which P. L. Cheikho included in his *Quelques Legendes Islamiques Apocryphes* (Beirut; 1910). These sayings are not striking and will not be before us again; the first of them is:

'Hope if ye be afraid, and be afraid if ye hope.'

<sup>2</sup> Article, 'Sayings (Unwritten),' vol. ii. p. 575.

<sup>3</sup> See p. 144.

<sup>1</sup> Hastings' *D.B.*, vol. v. pp. 350-352.

Taken by itself Zwemer's book would give the impression that there are very few Muhammadan agrapha, and that what there are can make no claim at all to embody any valuable material. He gives a useful bibliography of works on the general question, which, however, it is unnecessary to mention here since they contain no agrapha.

One point arises out of some of the facts just adduced. Remembering that Gospel sayings and doings are frequently found in the Hadith literature attributed to Muhammad, is it not conceivable that in some cases of divergent ascription of non-evangelical matter the same process has taken place and the same motive operated—a desire, perhaps, to gain kudos for the prophet or one of his followers? At any rate, there ought not to be an assumption that the opposite proceeding has always obtained, and that the ascription to Muhammad is the more original. In some instances, the date of the opposing witnesses is important; for example, a variant of the 'bridge' agraphon is found as a saying of Muhammad, but not before the eleventh century.<sup>1</sup>

<sup>1</sup> See Asin's work referred to below, p. 369.

A small addition to our material was made in 1916 by A. Mingana, who published, in THE EXPOSITORY TIMES for May, three agrapha which he had found in a rare Arabic work of the thirteenth century called *The Book of the Beautiful Admonition*. One of these should perhaps hardly be included, since it occurs in the Quran as what Jesus will say to God at the last day. The following is more useful:

'O Doctors and Teachers of the Law! You have sat down in the way to the world to come; you do not walk in it yourselves in order to reach heaven, and you do not permit others to walk in it and to reach heaven. But the ignorant is more excusable than the learned.'

Mingana refers to Margoliouth, and appears not to rule out the possibility of some valuable elements being found in such passages. 'To say that they have simply been invented,' he says, 'by the writers who quoted them is an hypothesis which does not seem to be very attractive.'

(To be concluded.)

## The American Translation of the Old Testament.<sup>1</sup>

BY PROFESSOR J. A. SELBIE, D.D., UNITED FREE CHURCH COLLEGE, ABERDEEN.

MUCH has been done in recent years to make the Old Testament more intelligible and interesting to English readers. The Revised Version did much, and, but for the restrictions under which the translators worked, would have done much more, to secure this end. The need for more work of the kind and the growing interest in the Old Testament have been abundantly evidenced by the welcome given in many quarters to Dr. Moffatt's translation; and we feel sure that the appearance of this American translation will be hailed as a boon on both sides of the Atlantic.

When we read in the Preface that 'Our guiding principle has been that the official Massoretic text must be adhered to as long as it made satisfactory sense,' we were a little afraid lest the translation

might show the same imperfections as are exhibited by the R.V. text when compared with its marginal renderings. Happily this fear has proved to be to a very large extent groundless. No doubt the four distinguished scholars, the result of whose labours has now been given to the world, are convinced that, in some instances, their translation of the official Hebrew text, although intelligible, does not represent the true original. At the same time the ninety-one closely printed pages of 'Textual Notes,' showing the departures from the Massoretic text, are a sufficient indication that the translators have felt themselves free to give a considerable latitude to their instructions.

We have nothing but admiration for the form of the printed page, which is like that of an ordinary book. We venture to think that nothing has done more to repel readers of the Bible as literature than the printing of it in double columns. Space may thus be saved and the cost of production reduced, but these gains are dearly bought. In the present

<sup>1</sup> *The Old Testament: An American Translation*. By Alex. R. Gordon, Theophile J. Meek, J. M. Powis Smith, Leroy Waterman. Edited by J. M. P. Smith (University of Chicago Press, \$7.50; and Cambridge University Press, 37s. 6d. net).

volume not only have we admirable paragraph divisions, but the text runs across the whole page, and in the case of dialogues a new line is given to each speaker, as in a modern novel. This has inevitably swollen the translation to over sixteen hundred pages, but we feel sure that the methods adopted will make the Old Testament a more readable book than it has ever been. The reader is greatly helped also by the well-chosen headings which are freely interspersed in the different sections, while the distinction between prose and poetry is indicated typographically. In this way those who have no acquaintance with Hebrew poetry are enabled to form some conception of the balance and the rhythm of the original when, as so often in the writings of the Prophets, not to speak of books like Psalms and Job, a poetical structure is introduced.

The present writer shares a widely cherished prejudice against much of what passes on the other side of the Atlantic for English, and he began the perusal of the present volume with a dread lest the purity of language to which the A.V. has accustomed us might have suffered through the intrusion of Americanisms. Here, again, we have been agreeably disappointed. In this country, it is true, we should not say that 'Pharaoh hitched up his chariot,' but that is a comparatively trifling matter, and there are not many expressions like this. We are glad, too, to observe that the Garden of Eden remains a garden and has not become a park, and that the ark of Noah has not been transformed into a barge. A more serious fear was not unnatural, namely, that we might encounter expressions unworthy of the dignity of Scripture. While the present translation is singularly free from such blemishes, we have noted a few that we think might have been avoided. We mention only two. The first of these unfortunately occurs very early in the volume and might easily create a prejudice against the translator at the very outset. Gn 3<sup>8</sup> is rendered: 'They heard the sound of the LORD God taking a walk in the garden for his daily airing.' Not only does this jar upon our ears, but it is not a correct translation of the Hebrew original. Again, in Gn 25<sup>30</sup>, Esau says to Jacob: 'Let me have a swallow of that red stuff there.' It may be argued that this form of expression is justified by the principle laid down in the Preface that 'if the original be trivial, commonplace, and prosaic, the translation must take on the same character.' Perhaps so, but—

One of the points to which one naturally turns with interest concerns the way in which the Divine

name, the Tetragrammaton, is treated. We fancy it is now universally recognized that a very serious mistake was made by Dr. Moffatt when he adopted 'the Eternal' as the equivalent of JHWH. More wisely, the American translators have practically adhered to the course followed by the E.V. which usually have 'the LORD.' But is even this entirely satisfactory? There is no getting over the fact that JHWH was practically the *personal* name of Israel's God, and in certain passages it is only by introducing a personal name that justice is done to the original. Take two typical illustrations. Ex 6<sup>8</sup> is thus rendered by Dr. Moffatt: 'I am the Eternal; I appeared unto Abraham, Isaac, and Jacob as God Almighty; but I never made myself known to them as "the Eternal."' Comment on this is needless. The American translation reads: 'I am the LORD; I appeared unto Abraham, Isaac, and Jacob as God Almighty, but did not make myself known to them by my name Yahweh [the LORD].' Surely this proves, as Professor Meek by his rendering implicitly admits, that this passage loses its force unless the personal name is introduced. Or take 1 K 18<sup>19</sup>, where, at the end of the conflict on Mount Carmel, the people cry 'The Eternal is God, the Eternal is God' (Moffatt), or, 'The LORD, he is God, the LORD, he is God' (American tr.). Why did not Professor Waterman render, 'Yahweh [in contrast with Baal], he is God'? We venture to suggest that in a good many other instances the American translators would have done well to introduce the name 'Yahweh,' or (preferably, in a popular work) the familiar, if artificial, name 'Jehovah.'

The present translation is the work of four scholars, each of whom is primarily responsible for his own part. Old Testament scholars are very familiar with the names of two of them, Professors A. R. Gordon of Montreal, and Professor J. M. Smith of Chicago. The other two, whose names are perhaps less familiar, are Professor T. J. Meek of Toronto, and Professor L. Waterman of Michigan. The work of translation has been assigned as follows:

- |                          |  |
|--------------------------|--|
| PROFESSOR MECK . . .     | The Pentateuch, Joshua, Judges, Ruth, Song of Songs, Lamentations. |
| PROFESSOR WATERMAN . . . | Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther.                 |
| PROFESSOR SMITH . . .    | Job, Psalms, Ecclesiastes, the Twelve Minor Prophets.              |

PROFESSOR GORDON . Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel.

We have read a large part of the work of Professors Meek and Waterman, and have examined crucial passages in both; and, whether one always agrees with their renderings or not, one cannot but recognize that a strong case can be made out in their favour, and we feel that we are in the hands of thoroughly competent scholars. Both of them have done excellent work in their translations of the Pentateuch and the Historical Books, and we should like to congratulate Professor Meek on his fine translation and division of the Song of Songs.

The most important, as well as the most difficult, part of the work has been distributed between Professor J. M. P. Smith and Professor A. R. Gordon, and it could not have been put in better hands. Not to speak of other services rendered by Professor Smith, he is already very favourably known from his commentaries on some of the Minor Prophets in the 'I.C.C.' Hence we turn with confidence to his translation of all the Twelve, and our expectations are fulfilled. For instance, he has done everything possible to help towards the understanding of the great prophet Hosea, whose message has frequently been almost meaningless to readers of the A.V. The translation of the Psalter is a crucial test, which we feel fairly confident Professor Smith will be generally considered to have passed well. Perhaps a few of the verbal changes made without altering the meaning of the A.V. might have been dispensed with. He has upon his side a great weight of scholarship in the instances where he departs from renderings that have been endorsed by associations of long-standing. In a great many of these we are at one with him, but he will pardon us for saying that we are persuaded that, like Dr. Moffatt, he has destroyed the value of the 73rd Psalm by rendering v.<sup>24</sup>, 'By thy counsel thou leadest me; and by the hand thou dost take me after thee.' A careful study of this psalm has convinced the present writer that the real meaning of that verse is given in Professor McFadyen's rendering: 'By a plan of Thine Thou guidest me, and *will afterward take me to glory.*' The Book of Job has, thanks to the labours of many scholars, had at last something like justice done to it, and its understanding and appreciation will be greatly helped by Professor Smith's brilliant translation.

Professor Gordon needs no introduction to readers of THE EXPOSITORY TIMES. His services in all departments of Old Testament study have gained

him a foremost place among Semitic scholars. Having read the whole of the translations entrusted to him in the present volume, we have no hesitation in saying that by these he has laid us under a new obligation. We knew that he was thoroughly at home with the Prophets, and his translations of Proverbs and Daniel show the hand of a master also of the Hókma and the Apocalyptic Literature. In following him we feel ourselves on sure ground. Not only does his work reach the high-water mark of scholarship, we have not encountered a single expression which seemed to offend against either good English or good taste. He has succeeded admirably in his rendering of Isaiah, notably in such testing passages as the dirge on the king of Babylon in ch. 14 and the famous Servant passage, Is 52<sup>13</sup>-53. And what shall we say of his translation of Jeremiah? No higher praise could be given than the expression of our conviction that this translation and the way in which it is presented on the printed page ought to set the personality and the work of Jeremiah in a clearer light than before, and to gain a popularity hitherto too often withheld for the works of one who is regarded by most Old Testament scholars as the greatest of the prophets. We do not envy Professor Gordon the task he had to face in translating the Book of Ezekiel, whose obscurity of thought is often aggravated by the corrupt condition of its text. But here, as well as in Proverbs and Daniel (from whose pages 'Messiah' as a proper name rightly disappears), he has very adequately responded to the call made upon him. The sound scholarship and sane judgment which underlie all Professor Gordon's work find their complement in the present volume in a corresponding felicity of expression.

Perhaps we may close by noting one or two minute but important changes on the A.V. (all selected from Professor Gordon's translations). In Is 9<sup>6</sup> we have 'godlike hero' for the misleading 'Mighty God' (strangely retained by the R.V.). In Is 20<sup>1</sup> 'Field Marshal' has taken the place of the E.V.V. 'Tartan,' which in our boyhood had suggestions connected with a kilt. In Jer 51<sup>59</sup> the mysterious 'quiet prince' is no longer a Serene Highness but has become a 'quarter-master.' In Ezk 11<sup>18</sup> 'a little sanctuary' becomes 'little of a sanctuary.' Some will grudge the loss of the old familiar phrase, but the change will commend itself to Hebrew scholars.

The University of Chicago, the editor and his fellow-translators, the publishers and the printers, are all to be congratulated on the production of a volume so worthy of its great subject.

## In the Study.

### *Virginibus Puerisque.*

#### On Making the Best of it.

BY THE REVEREND A. J. GOSSIP, M.A., ABERDEEN.

'It is good for me that I have been afflicted.'—  
PS 119<sup>21</sup>.

Do you know why a whin has got its thorns and prickles? No! you say snappily, and I don't want to know, the horrid thing! Other flowers are generous, they'll share with you, they'll give you all they have. But this old miser won't spare anything to any one if he can help it. Halvers! we say. Not likely, he replies, and hugs close all the flowers he has. And yet if a boy acted like that every one would think him mean and selfish. Give me a little bit, then, we say pleadingly, only a little—just one spray. But, no, he won't! And if you try to get it, he'll likely scratch your hands and tear your clothes—the cross old curmudgeon.

Ah! but you mustn't talk about the whin like that. For it's really one of the bravest of things. It has faced up to difficulties that would have beaten most of us. But it wouldn't give in, and stuck it out; and it has come through it all right nobly.

The whin was set to grow in dry places, where there wasn't much water, sometimes almost none at all. And leaves need water. So the whin used to give and give and give any there was to its leaves, until it had none left for itself, and so it died. And then, of course, the leaves died too, and it seemed that very soon there would be no whins left in all the world.

Well, that wasn't any use, was it? Mother is always doing things for you wee ones. But when she tires herself out, and has to take to bed, it's horrid; and you wish she hadn't done so much before. So here, if the whin died, the leaves died with it. But at last it found out a way to manage. Leaves need water, and we have almost none, it said. Well, then, we just can't have many leaves, that's all. We'll have prickles instead. For prickles, you see, don't need water. It won't be nearly so nice, said the whin. My cousin the broom, with its long green shoots, will look much prettier than I. And my friend the cherry tree, with all that lovely blossom, can have leaves as well. Ah, well, I can't, except a few! But it's no use grumbling, and we must make the best of things; so we'll just do without, and have thorns, mostly, instead.

It's like Mother. Sometimes she would love to stay in bed of a morning. It would be fine, she feels, to have a real long lie for once. But what would you do, about breakfast, and getting off to school? So up she gets. And she would like pretty things; but you need this and that, and they have to come first. And at night she's sleepy and would be so glad to get off to bed. But there's stockings to darn and that pair of breeks of yours will have to be patched or you'll fall through and out of them, and that won't do! So up she sits, while you are fast asleep. Just so the whin gave up most of its leaves. I must think of the flowers, it said, and not mind if I look rather plain beside the other plants about me. It made the best of things.

Now, what about you? You get a hard lesson, and do you pout and sulk and throw the book away, crying, 'I can't do it'? Or you want something, and you don't get it. And do you go moping and cross from room to room, 'I don't want this; I won't have that'? Or do you make the best of things, and try to have a good time even without that thing you wished so much? You get a kick at rugger, and you won't play. Oh, look here that won't do, you know! We have a saying, 'Be a man.' I think we might say, 'Be a whin, and stand up to things, and make the best of them, even when you don't get all your own way.' A rhododendron is a coward and a sulk. When it can't get water its leaves all droop, and it's so sorry for itself, and it lets every one see how wretched it is. But a whin keeps cheery and brave. No water? Ah, well, no leaves for me, that's all, or only a few. But we'll manage. And, do you know, it's just because it's been brave that it's managed better than most plants. Beasts trample down those others, but they don't go far into a jaggy whin bush! Cows eat up many leafy things, but not much of a prickly whin! And so because it's made the best of things, it's let alone, and spreads, and grows and sows itself everywhere. And if you take the knocks of life in the right way, you, too, will be the better for them, will learn to stand on your own feet, will grow brave and unselfish and strong. It's a good thing, says the Psalmist, I have been knocked about a bit. It has taught me heaps of things I wouldn't be without. It's turned out well for me there was so little water, says the whin. I've grown prickles, and can hold my own now. Yes, though I didn't like it at the start at all, it has turned out really well. Stand

up to things, even to horrid, vexing, disappointing things, and they will make a man of you.

### Walking or Sauntering.

BY THE REVEREND STUART ROBERTSON, M.A., GLASGOW.

'He stedfastly set his face to go to Jerusalem.'—  
Lk 9<sup>51</sup>.

What a wonderful sight a crowded street in a great city is! One wonders what they are all doing, where they are all going, what they all are thinking about. That, of course, you cannot tell or guess; but it is easy to distinguish two sorts of people—those who have a purpose, and those who have not.

Those who have a purpose you can tell by their walk. They go straight forward, nothing turns them aside. They don't stop to look into shop-windows. You can tell them by their speed: they don't dawdle, they lose no time. You can tell them by their faces; they are 'set.' They are thinking about their business. Their minds are not empty, they are full of something.

So the New Testament tells us that Jesus 'set his face stedfastly to go to Jerusalem.' That means that we could see at a glance that Jesus was not just out for a stroll, not caring where He went. He was not just seeing the country, and ready to turn down any lane that looked inviting. There was purpose in His face and in His walk.

I have a friend whom every one likes and who was very popular among the company of visitors at a certain holiday place in the Highlands. A lady there said to his wife, 'What a pleasant smile your husband has for everybody.'

'Oh,' she replied, 'you should see him with his city face!'

One day in winter this lady said to her husband, 'Now I know what Mrs. — means by her husband's city face. I met him in the city to-day and stopped him and spoke to him. Oh! I wish I hadn't. How serious and stern he was!'

'What on earth did you do that for?' said her husband. 'He was busy. He would be going to a meeting and thinking things over as he went. You shouldn't have stopped him.'

'I suppose you're right,' she said, 'I'll know better next time.'

So you can tell the busy people. Their faces are set, they walk in a business-like, purposeful fashion and you don't want to stop them.

But there are others. They drift along. They stop at shop-windows. They hesitate at corners.

It's all one to them which street they go along, and chance will settle it for them. Plainly they have no aim. They don't walk; they just saunter.

Do you know the derivation of the word 'saunter'? There was once a time when it was a great mark of devotion to go on pilgrimage to the Holy Land. In France the Holy Land was *La Sainte Terre*. People willingly helped the pilgrims on their way, and, of course, some crafty folk saw in this their chance of an easy life. They would ask food and drink at a house, and when asked where they were going, they answered, '*à la sainte terre*,' and willingly good people gave them food and shelter for the sake of their holy purpose.

But they had no intention of going to the Holy Land; and people got to know it, and when they saw them coming, they said, 'Here come some more "sainte-terrers."' They were not Christian pilgrims; they were just 'sainte-terrings.' And so, some say, the word 'saunter' was born.

It is just the same on the great highway of life. There are those who have a purpose and show it in their walk. There are also those who saunter. They have no aim. They just drift with every current of custom, or of company, or of opinion. They may go to church, if some one calls in and invites them. They may equally go a walk, if some one calls and asks them. They will sit still, if a friend drops in and suggests sitting still. They are saunterers, very agreeable, but making nothing of their lives. The king of saunterers was Charles II. He made sauntering popular, and he was one of the worst kings England ever had, and England paid dearly for her sauntering king.

In our great cities there are a multitude of temptations that beset saunterers. There are all sorts of pests who never think of speaking to men who are plainly bent on business, set on some purpose; but they mark the saunterers and spread their net for them.

To have a purpose in life is a splendid armour against many temptations to evil. Weeds seed best in the empty garden, and evil gets easy entry into the empty mind.

To have the highest purpose, to be about your Father's business, is the best armour of all. The busy servants of sin see at once from face and walk that here is a mind that is pre-occupied and there is no entry for anything else.

Our Lord 'stedfastly set his face to go to Jerusalem.' We must set our faces steadfastly to go to the city of the Heavenly King. There is a hymn that says, 'Whither, pilgrims, are you going?' You have often sung it. Have you an answer to

its question? Are you going anywhere, or are you just sauntering through life?

There is an Irish song which has for its refrain:

I know where I'm going,  
And I know who'll go wi' me.

This is a good song to sing, if you are set steadfastly on the pilgrimage to the Heavenly City, and have with you the Great Companion.

## The Christian Year.

FIRST SUNDAY AFTER EPIPHANY.

### The Endless Offering.

'A living sacrifice.'—Ro 12<sup>1</sup>.

In studying the life of Christ there may be danger of confining the sacrificial element in it too much to special hours or to the final climax. Faber has a wise warning about this. 'It seems to us strange that our Lord's human life should be of any use to God, except as the instrument of our own redemption. The idea of worship is faint and feeble in our minds. Work, utility, success, palpable results—these are what we look for. Hence we neither habitually see how inexplicable on our principles our Lord's division of His life into thirty years of seclusion and three of active work really is, nor discern the Divine significance of it when it is pointed out to us. We thus do an injustice to His secret, created life of adoration before God.' While the Cross was, in the nature of the case, sacrificial above all that had gone before, His whole life was sacrifice, adoration, worship. It is enough for the servant that he be as his Lord.

1. When we come to New Testament times we find that the Temple sacrifices have vanished into the limbo of things no longer needful. They vanished because Christian men had discovered the sacrificial significance of the Cross. 'Christ our Passover is sacrificed for us.' 'Christ hath loved us and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.' Here is the sacrifice—priest and victim in one—for which the ages have been waiting, for which the heart of man has unconsciously been looking. Here is the reality of which all that went before is only a symbol and a prophecy. Here is a true sacrifice, perhaps in the full sense the only true sacrifice, not merely a dramatic event designed to have an effect upon men, but an offering laid at the feet of God, to cancel sin and to bring earth and heaven to a meeting-point at last. And so the instincts

which had dumbly and brokenly expressed themselves in the earlier sacrifices were satisfied in the Cross, and the sacrificial system of the Temple was laid aside once and for all, as men lay aside a broken tool, an outworn garment. To say this is not to utter dogma or theory: it is to record a fact of history and experience.

2. When Madame Guyon was a child, there was in the large garden of the house in which she lived a chapel to the Holy Child Jesus. She records that in the morning she would often eat only half of her breakfast; she would steal out with the remainder, and lay it in a cavity she had discovered behind the image of the Child Christ, because she wanted to offer sacrifice to her Saviour. Soon, of course, her little store was discovered and the proceedings stopped. But even if she had gone on for a time offering her childish sacrifices she would soon have got beyond them as she grew in knowledge and in grace. She would have discovered that the reality of the Christian's sacrifice is not in anything external but in the heart and the will—its essence in the act and attitude of living, its fragrance in the loving dedication of all life's purposes and powers. So, when we pass from earlier ages and dispensations into the New Testament itself, we watch men coming from a childish and temporary conception of sacrifice to its ethical and reasonable heart. This had been anticipated—'the sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise'—but it had not been generally accepted. And when Paul says, 'I beseech you, by the mercies of God, that ye present your bodies a living sacrifice,' there is a Christian consciousness ripe and ready to receive his words and to confess that this is a reasonable service. God's untold and innumerable mercies make it reasonable. His supreme sacrifice makes it reasonable, and its opposite unreasonable and ungrateful. So the sacrificial element rushes back again, but the external is gone: the ethical, the vital, alone remains.

It is instructive to take a concordance and trace this word 'sacrifice' through the New Testament and see how the central principle leaps to light in many and different ways. The sacrifice is a *living* sacrifice, but life is many-sided and so the sacrifice takes many different forms. Some of the applications of the idea turn themselves Godwards. St. Paul speaks in one place of 'the sacrifice of your *faith*.' Faith is the offering we lay before Him. Like a burnt-offering, it flames. Like incense, it floats. Like smoke, it soars. And God desires to have it at the hands of His children more eagerly

than any fabled deity of long ago desired the sweet savour of burned offerings. Or there is a verse in Hebrews about the sacrifice of *praise*: 'by him let us offer the sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name.' This lifts the whole matter to a very pure and beautiful region. We recall the cumbrous apparatus of the Temple sacrifice—its reeking altars, its gutters running with blood, its ceaseless symbolism of pain and death. It sublimates the whole matter to learn that words and songs can take the place of such sacrifices and be themselves a sacrifice, because they can help men to carry out the essence of the sacrificial idea, the offering of themselves to God. Sometimes, again, the reference is manward rather than Godward. 'To do good and to share with others, forget not, for with such sacrifices God is well pleased.' There are early Christian documents which speak of the poor as God's altar, but the foundation of that idea was laid in the New Testament itself. The Emperor Titus used to say when a day passed without his doing a kind action, *Diem perdidit*, 'I have lost a day.'

Yet these partial applications of the idea of sacrifice are less than the central principle which includes and transcends them all, and which, when it is accepted by heart and conscience, works out any number of applications for itself. If a man be a *living* sacrifice, so different from the dead sacrifices of long ago, then he carries his own altar about with him: he can find an altar anywhere and everywhere, wherever his will can be yielded to God's will or his powers used for the service of man. If a man himself be a living sacrifice, then his offering is never ended and done with: each day, each hour renews it, for his offering is himself, and he worships not by the clock or by the calendar, but by the motive of his actions and by the intention of his will.

3. When man realizes this ideal in himself, he justifies his place as the crown and climax of the natural process, even if he only fulfils the natural intention by a supernatural grace. Is not this what Nature has been reaching after from the first? Are not her richest moments parables of sacrifice? That wise writer, W. W. Peyton, has a startling phrase in his *Memorabilia of Jesus*, about 'the sorrow of summer.' Is not summer the season of joy and fruit and light? What has summer to do with sorrow? But he explains himself. 'Its large office is to prepare food for the living, and food is essentially a sacrificial offering. The grass is mown down for cattle; the wheat-field is cut

down for us; life is given up for the food of others. The cattle are fattened for the slaughter. The midge gives up its life to the swallow, the fry to the gull, the salmon to us. When the activity of plant life goes into flower, growth is arrested; the plant no longer lives for itself but for a new and future plant. Summer is a long sacrificial procession. The system of our world is essentially sacrificial. . . . The whole creation groaneth and travaileth together in pain because the idea of sacrifice is at the base of it.' Then, having so traced the principle which lies at the foundation of the universe, and which puts a stern ground-tone even into the music of Nature's merriest, most splendid days, the same writer brings out the principle at the top of the scale, on the human level, on the Christian level. 'We live first not for ourselves, but for God: we live first for others, not for ourselves. We only live for ourselves when we offer ourselves to God to be used up by Him. We only become lucid with life, know what it is to live, when we have lost the idea of mere happiness, and have hold of the idea of service.' Have not men been dimly feeling after that splendid idea, ever since sacrifice became a human institution or a Divine appointment? Did it not shine through many an ancient offering of blood and tears? Was it not the point of many a psalm and prophecy? Did it not shape itself in dreams of God's sacrificial servant who served mankind and won His kingdom only in proportion as His life was yielded up? Did it not help men to interpret the Cross, not as the accident of an hour, but as a part of the determinate counsel and foreknowledge of God? Did it not and does it not inspire in earnest souls the thought that until their lives too are offered up they have somehow missed their destiny, they have failed of the perfect worship, of the ineffable and most sacred joy? <sup>1</sup>

#### SECOND SUNDAY AFTER EPIPHANY.

##### Woman at Cana.

'Whatsoever he saith unto you, do it.'—Jn 2<sup>5</sup>.

What are we to learn from the Epiphany sign of changing water into wine at the marriage feast at Cana in Galilee?

There seem to be four main lessons:

(1) That the ordinary movements of the natural world constitute an affirmation of the Immanence of God. (2) That the identification of Jesus of Nazareth with the control of these movements was His credential for His declaration, 'Ye believe in

<sup>1</sup> J. M. E. Ross, *The Tree of Healing*, 247.

God, believe also in me.' (3) That the influence of woman is emphatically recognized by the Divine Lord as a motive for action. And (4) that human happiness and the fulfilment of the educative purpose of God for His human family lie in implicit obedience to the commands and promptings of the Originating Spirit seeking to realize Himself and manifest Himself through individual lives.

1. Jesus' action at Cana is as though He said: Consider this fruit of the vine. Whence comes it? From a grape which has slowly taken form and swelled and ripened. And whence comes the grape? From a blossom which has gradually expanded under the genial warmth of the sun, and which was fertilized by some busy insect automatically obeying the law of its life. And the blossom? From the vine tree which has shot up from seed or cutting by the wholly unexplained mystery of progressive growth. And the life in the vine tree, whence came that? The memory turns at once to Tennyson's 'Flower in the Crannied Wall.' But why stop there? Tennyson's poetic suggestion leaves you in agnosticism:

Flower in the crannied wall,  
I pluck you out of the crannies,  
I hold you here, root and all, in my hand,  
Little flower—but *if* I could understand  
What you are, root and all, and all in all,  
I should know what God and man is.

But why stop there? Why not know what God and man is? The scientific method demands an adequate cause for all. The philosophic method demands that there shall be at least as much in the primal cause as in the sum total of its effects. Behind that life in the vine there must be a greater life; and behind that an infinite life, a universal life; and a universal life that proves itself a thousand times over to be an intelligent life, and not a blind, fortuitous concourse of atoms; a life that understands how to combine the mysterious elements of which the world is composed.

In a single glass of water there are six cubic feet of oxygen, reduced to a liquid condition and held there by the continuous action of a force that can only be measured by hundreds of tons. There are other invisible elements around us, carbonic dioxide, nitrogen, hydrogen—elements which, if combined in wrong proportions, would produce disastrous explosions, but all so proportioned, so combined, so securely balanced, that out of them the water, the land, the rocks, the trees, the bodies of living men are formed. And from this splendid spectacle of universal order the laws of logic demand

that we should infer the existence of an Originating and Immanent Intelligence of infinite wisdom and activity. Thus the human mind, following the clue of the miracle of Cana, thinks on and on till the actual fact that it thinks at all appears the greatest miracle of all. And recognized self-consciousness suggests an infinite self-consciousness, and the conclusion is reverently arrived at that the life of man is rooted in the life of God, and that God is a necessary deduction from the conclusions of physical science, that God is all, and all is God, and God is perfect, and God is responsible. That is the first root thought.

2. But the miracle at Cana goes further, and this is the second root thought.

Jesus, who was the chosen specimen of the race, having led the thoughts of men up 'the altar stairs of things created,' and brought them face to face with the universal immanent Mind, leads them on gently to Himself. He demonstrates His identity with the Infinite life by His command of the controlling influences of Nature, by His power of manipulating the secret processes of growth at His will, condensing into a moment of time the many months of gradual progress during which absorbed moisture in God's great laboratory normally becomes wine. 'Ye believe in God,' He said, 'believe also in me.' In that Divine utterance love and logic strive for the mastery. Ye believe in the Universal Soul, believe in the self-manifestation of the Universal Soul in Me. Believe that I represent on earth the personality, the love of the Infinite Spirit, and that 'him that cometh unto me I will in no wise cast out,' for he that comes to Me comes to God in Me. Cease to weary your thinking capacities by the attempt to realize personality in the Infinite Abstraction who fills all boundless space; come home to My heart, for My heart is the heart of God under a limitation; suffer Me to shape and guide every event in your life to the regeneration of your nature, and to interweave My life with your own.

Come to Jesus as you are, weary and worn and sad,  
Find in Him a resting-place, and He will make you glad.

3. And the third proposition seems to be this: The miracle at Cana rebukes emphatically the superficial judgment constantly passed by a hide-bound conventionality upon the position and influence of woman. It is a significant commentary upon the action of those who would silence the persuasive tongue of woman when uplifted for

God and humanity, that the first miracle was performed by the Christ upon the suggestion of a woman, and the first and best Christian sermon ever preached was uttered by a woman's lips.

It is well to remember that, when the fiat went forth that the unthinkable Creative Spirit should bring Himself within reach of man by veiling His essential Majesty in the Incarnation, woman was chosen to be His sole tabernacle; woman was selected to be the first to gaze into the face of the wondrous Babe, to welcome Him into this world of sorrow, to guide the first tottering footsteps of the *via crucis* of His earthly life. And it is well also to remember that the pardonable eagerness of a woman availed to precipitate His first manifestation of the 'Divinity that stirred within him.' There is no rebuke in those words of calm dignity, inadequately rendered, 'Woman, what have I to do with thee?' There is only a recognition that He feels His relation to the mother of His flesh to be less controlling than His relation to the Infinite Parent-Spirit. In the Greek the words are, 'Lady, what is there between me and thee?' It is as if He had said, 'On the earth-plane we are united, and by the closest, tenderest bond, but on the heavenly plane there is no Parent but God.' Nevertheless that He may illustrate for all time what woman's influence can be, ought to be, may be, as interceder, peacemaker, prompter to high and remedial action, though He openly declares that His hour was not yet come, He hastens His manifestations that He may accede to her request.

All who believe that the Incarnation was a manifestation of a universal immanence of God should be encouraged, by the honour shown to woman at the miracle in Cana, to throw their influence into the scale in the matter of the elevation, the protection, and the rescue of woman.

For example, (1) we can do more to protect the unfallen. Let us support by every means in our power, by money, by personal service, girls' clubs, institutes, reading-rooms, everything that can counteract the influence of low places of entertainment, and public-houses.

(2) All should ceaselessly aim at accelerating the work of improving the dwellings of the poorer classes, that the evils consequent upon overcrowding may be minimized.

(3) We can protest against, remedy wherever possible, the utterly inadequate remuneration for woman's labour, which is one of the most fruitful causes of prostitution. Where a woman does a man's work she should earn a man's wage.

(4) Then they who have charge of the young can

take their courage in both hands and lift the veil of mistaken prudery which fears to unfold, cautiously, purely, reverently, to young minds the God-appointed sacred functions of natural life.

(5) And as a matter of ethics, let us strive to realize ourselves, and cease not to teach, that acts are, after all, thoughts in precipitation; that 'out of the heart proceed adulteries.' Opportunity and environment are, after all, only the aids to accomplishment; where the thoughts are brought into captivity to the indwelling Divine nature, where our teaching is firmly based on the Immanence of God, however strong may be the passions of the natural man, the heart will remain pure and see God.

4. Finally, it is the sermon preached by a woman, by the Blessed Mother of the Lord, which teaches the lesson, that the key to progress in life and the fulfilment of the purpose of God for man, lie in ready obedience to the unmistakable promptings of the Divine Mind within. We call it conscience, but it is God the Spirit speaking to us; and the message from the Blessed Virgin is in these words: 'Whatsoever he saith unto you, do it.'

It is a brief but compendious sermon. It knocks on the head that favourite self-deception when we 'compound for sins we are inclined to by damning those we have no mind to.' There is more force and power in that 'whatsoever' from the lips of the human being who knew the Lord Jesus more intimately than He has ever been known after the flesh by any other, than in the most eloquent discourses of the greatest theologians. Unhesitating, instantaneous obedience to the suggestion of the Divine Immanence seeking to realize Himself within us is the road to sanctification, the panacea for heart-restlessness, the safeguard against temptation, the secret of the miracle of conversion, the conversion of water into wine, natural into spiritual, human into Divine.<sup>1</sup>

### THIRD SUNDAY AFTER EPIPHANY.

#### The Descent to the Plain.

'When he was come down from the mountain,'—Mt 8<sup>1</sup>.

When Jesus teaches it is from a mountain. It is not simply as a geographical accident, but in the sense that the teaching itself lifts its head in a finer, rarer atmosphere. There is no serious challenge of this. Its practicality may be questioned, but its elevation is not challenged. It has

<sup>1</sup> B. Wilberforce, *Inward Vision*, 36.

spacious horizons. It braces every moral and spiritual faculty. 'He went up into a mountain, and he opened his mouth and taught.'

The instruction ended, He comes down from the mountain. Of course, He does. If any teacher would keep his right to teach, that is what he will have to do. He will have to confront squarely the realities of common life, and to bring his teaching to the test of the everyday needs of everyday people.

There are other teachers who have come down from their mountain—and it has been their undoing. On the hill of their teaching we felt them mighty; when they were come down we became aware of their littleness. On the heights of the ideal we thought them great; in the plain we saw that they were mean. No greater name is there in literature than that of Goethe, and few who have taught so loftily. His confession of high sentiments and his exposition of noble principles raise our expectation. It is he of whom Carlyle said: 'The sight of such a man was to me a gospel of gospels.' But one of Goethe's most admiring apologists has this to say of his hero: 'Not only Christianity but morality itself, as it is commonly understood, was not much favoured in his life.' But it is a poor thing to botanize on the graves which idealists have dug for themselves when they were come down from their mountain. It is enough to be reminded that there have been many masters on the hill who have handled things dismally on the levels of life.

The needs of the prosaic, the test of the valley, await the teaching on the hill. Thus we watch closely when this Preacher of the Sermon on the Mount comes down. It is there or nowhere we shall find everybody's Christ. Men have shut Him within ecclesiastical systems and made Him the Christ of the institutionalists; they have set Him within the corners of a philosophy and made Him the thinker's Christ; they have shut the cell door upon Him and themselves and made Him the devotee's Christ; they have soared with Him in their minds into the heavenlies of rapt contemplation and made Him the mystic's Christ. Doubtless to none has He wholly refused Himself. But there is somewhere the people's Christ, the Christ of Every-man. He is found on the plain where common people confront common needs, anxieties, temptations; where sin and pain, disease and hunger, buying and selling are.

1. *He Himself accepted the test.*—John the Baptist had hailed Him as the Christ and had expected Him to move on lofty altitudes of majesty,

power, and authority to His dominion. Being disillusioned, John sent his pathetic query which revealed his misgiving: 'Art thou he that should come, or look we for another?' The reply of Jesus, in effect, was: 'You are looking to the wrong quarter for My justification.' The vindication of God's Messiah is not in power above men, but in His pity and help among them. 'Go and tell John to cast his eyes down from the high places of this old grandiose Messianic dream to the level of the common men's needs. Go and tell John, the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.' The great Forerunner had not realized that the Christ of God comes to His own in the closeness and adequacy of His saving contact with broken, needy lives.

Consider His acceptance of the test of the common level in this very story. It is a strange chapter which follows upon this laconic statement that He came down from the mountain. It would be an almost unbearable chapter if it were not so prefaced, and if He were not come down into it.

Out of the crowd, a leper; out of the city, a heart-wrung man; in a soldier's house, a dying servant; in the disciple's home, a suffering mother; 'and when even was come they brought unto him many possessed with devils.' What a world! It was the world of life which met Jesus, 'when he was come down from the mountain.'

2. *It is this test which has to be accepted by His friends and servants.* By one of them it was accepted with reluctant astonishment. It came to pass on a day that the Apostle Peter went up upon the housetop to pray, and through the gate of dreams the instructing Spirit of truth opened to him more than he had before known of the revolutionizing truth as it is in Jesus. He learned in a vision that the Christ who saves men transcends every national exclusiveness. His ideas of religious caste were broken up, and the ring-fence of race went to pieces as there came mightily upon his mind the universalism of redemption. When the vision passed he was left upon the housetop, wrestling with something new which he vaguely knew must alter everything. What will he make of it? How long will he stay there pondering it? The Spirit of truth had not finished with him. God has His way of making ideas into dynamics, and that swiftly. There is a knocking in the street, and the Spirit said to him, 'Behold, three men seek thee.' An untimely intrusion? Not so. It is the arrival from the street, and through the man

in the street, of God's interpretation of the house-top vision.

3. *The mountain is needed to make the plain endurable.* The plain is needed to interpret the mountain. Our Lord Himself will teach us this. Look closely into any record of strenuous self-giving service of His, and you will find it preceded by some sojourn on the high places of communion with God alone, or in company with His chosen friends. From that finer air He came to serve.

In the life of the spirit we need the hill to make the plain endurable. We cannot afford the activities of Christian service cut off from its resources and reserves. Movement after movement in the Christian Church has perished thus. They have died of exhaustion. The values of sustained prayer and thought, of quiet and ordered common worship, of careful instruction, of renewed inspirations, are in the power they bring to serve without disheartenment and fainting.

*The plain is needed to interpret the mountain.* The everyday ministry of Jesus is the real exposition of the teaching of the hill. 'Blessed are the poor in spirit.' The illuminating commentary upon that is seen when He came down from the mountain, and, though He had not where to lay His head, He kept a serene, untroubled, and victorious soul. 'Blessed are the meek.' The exposition is in the magnanimity of Jesus when He was come down from the mountain. 'Blessed are they that hunger and thirst after righteousness.' The interpretation thereof is on the plain, when He said, 'My meat is to do the will of my Father.' 'Blessed are the merciful.' The word on the hill stands in light when on the plain He whispers to a confused woman, 'Neither do I condemn thee.'

There is a saying which has been a familiar watchword in Church history: 'Doctrine the test of the stability of the Church.' That it has its needed truth to tell is witnessed by the perils and disasters into which every recurrent non-theological phase of the Church has fallen. Christianity is a revelation of truth and demands its intellectual rights. Nevertheless, in the long run, Christianity is God's way of making good people, and there is an older saying than that old maxim of the Church. He, who sent His message to the seven churches by His servant John, began each of them with this word, '*I know thy works.*' It would seem that He, who walks in the midst of the seven golden candlesticks which are the churches, makes His closest scrutiny and takes His final estimate of them when they are '*come down from the mountain.*'<sup>1</sup>

<sup>1</sup> T. Yates, *The Strategies of Grace*, 202.

#### FOURTH SUNDAY AFTER EPIPHANY.

##### The Nature of Religious Truth.

'I know that my redeemer liveth.'—Job 19<sup>25</sup>.

Many of those texts of orthodox doctrine and sentiment which show up so strangely in that most outspoken and fearless of all the books of the Old Testament—the Book of Job—turn out to be mistranslations. In particular, the famous verses which follow this text in the nineteenth chapter, pointing to a sure and certain hope of all-glorious resurrection in which death and all the evils worse than death with which Job is wrestling are swallowed up in victory, are changed to words which express the bare conviction that somehow and at some time things will be right. The change may be to some minds unwelcome at first sight, but it is surely right. The agony of Job or of the author of this book was not of the kind to be cured by miraculous provisions of Christian dogma. The truth that would help him, as the truth which will help any of us, had to come out of himself and his own experience—had to be a present truth.

The one thing in this passage no commentator proposes to take away or diminish is the note of certainty and assurance which has somehow come to Job out of his darkest perplexity and suffering. Suddenly his feet have touched bottom; he is on a rock; he can say, 'I know.' 'I shall see God, whom I shall see to my own good, and my eyes shall see him, and not as one estranged.' It does not matter that the reasons for his assurance are not what the Authorized Version gives us; that there are indeed no *reasons* given in this declaration of assurance; that the book ends with a confusion of mystery and inexplicability. What he has found may seem to us a poor comfort, a very reduced gospel, but he has it firm: it is his own.

No one can read the end of the Book of Job without feeling that the man who wrote it had found an answer to his problem, though the speech put into the mouth of God is not so much the answer as an evidence of the fact that an answer has been found. Somehow Job has come out of that painful questioning into a stable place, where the world of Nature with all its wonders and mysteries has become, instead of a terrible agonizing hell, something whose mystery strengthens and sustains.

How did Job get his certainty?

The earlier chapters show him exposed to two temptations, which, in our searching after life and truth, remain temptations to us all—to be selfish, to get what relief we can from our own pains and let the rest of the world be as evil as it

likes, or to cheat, to be dishonest, to say that things are all right when we know that they are not, to adopt that kind of faith which consists in believing what we know to be untrue.

1. When Job first gives vent to his misery, he is told to curse God and die, to take the relief for which he is longing and leave the world to be evil. And if we are troubled with the thought of the misery of the world, we can no doubt get some relief by deliberately becoming deaf to it. If we shut our ears long enough, we cease to hear, and get relief at the cost of the death of all but the animal part of ourselves.

Job puts that temptation from him and, as a result of his doing so, his agony ceases to concern himself alone; his complaint now is not that he is suffering, but that innocence is suffering, and suffering not only in the person of Job, but all over the world, and the impersonal agony so overmasters all thought of self in him, that it would be a relief to feel that he has somehow deserved punishment; that he is not only suffering but evil as well, if only at this cost he is enabled to think that God is not evil.

2. And with the thought comes the opposite temptation—to cheat, to be false to the facts as he sees them; to sink his own known misfortunes in the thought of the righteous universe without; to submit and say that what he knows to be wrong is right. He feels that he could bear his own misery if he could rest in the thought of the goodness of God, in the thought that all must be for the best, and that his dissenting mind is presumptuously misleading him.

This second method of escape from the perplexities which life presents is the unselfish man's temptation, as the first is the selfish man's, and it is usually supported by a much greater body of authority. Many people will tell you that troubles and perplexities such as Job's mind was suffering only come from thinking and doubting, from rash presumptions in asking questions which cannot be answered, that the simple cure of such ills is to stop thinking and doubting, to submit to the authority of our elders and betters, who are obviously our betters because they are not and have never been troubled as we are being troubled. The method of escape which is offered to Job, and which he rejects, is one which many men accept, and its acceptance brings them relief and with relief a certain power of grappling with the ordinary demands of life.

But this relief is bought at a price. Job's friends begin harmlessly enough, but before they have

gone very far they are driven to defend God by accusing Job's children and Job himself of crimes for which they have not a jot of evidence. The doctrine which maintains that all human suffering is due to human guilt easily and inevitably becomes the doctrine that the unfortunate are also bad.

Job puts these two temptations from him, even though he could only hold out at the cost of feeling utterly alone in the world. 'Know now that God hath overthrown me, and hath compassed me with his net.' Out of the very midst of the negation and despair that seem the price of refusing to yield to these temptations, in his unselfishness and truthfulness, there suddenly comes an assurance that he is not alone, and he can say, 'I know that my Vindicator liveth.' He has found something in himself which draws him out of himself, which gives him an ever-widening and deepening sympathy with and understanding of his fellow-men, and which culminates in the profound moral insight and tenderness of the great speech in the thirty-first chapter.

We should note that assurance and conviction are found without an intellectual answer being found. Religious conviction and certainty come from the will, are described as issuing out of resistance to temptation. But the will from which Job's certainty is described as issuing is a disciplined will. Job gets his assurance of God because he has refused to yield to his own immediate desires, because he has made his difficulty a moral and not a personal problem, and because he has submitted his mind to the facts as he sees them, and refused to mould the facts to his mind. Such an attitude is implied to some degree in all attainment of truth.

The common testimony of all great writers in religion is that the only means of coming to religious assurance and knowledge is to learn by discipline of the will to give up merely personal desires and be humble and accepting. 'I say, moreover, if the soul will know God,' says Eckhardt, 'it must be forgetful of itself and must lose itself; for so long as it regards and takes cognizance of itself, it regards not God nor has cognizance of him. If, for God's sake, it loses itself and forsakes all things, it finds itself again in God.'

Job's assurance that comes to him at first as an immediate conviction becomes strengthened and confirmed by later experience. The final warrant for his assurance is not simply that it issues from a rational and disciplined source, a mind which has universalized its problems and been faithful to facts, but that eventually it is found to render a wider and wider stretch of experience intelligible.

What gives an abiding and real certainty in our æsthetic judgments is that as we go back and back to some works of art they go on approving themselves and seem to unfold more and more of their meaning. The same holds true of religious experience. Immediate and individual as it is, there is a long way between the first experience of assurance and the state of mind expressed in, 'I know whom I have believed.' The first immediate conviction is to be tested by its applicability to life, by its coherence with the rest of what we learn, by its rendering reality intelligible as much as are those great intuitions which are the beginnings of great scientific discoveries.

Lastly, although religious assurance as described in the Book of Job is not got by intellectual arguments, faithfulness to intellectual standards when they are relevant heightens and enhances the quality of the religious experience, and unfaithfulness lowers and perverts it. This is a truth we are apt to forget, with fatal consequences.<sup>1</sup>

#### SEPTUAGESIMA SUNDAY.

##### The Gates of the City.

'On the east three gates; on the north three gates; on the south three gates; and on the west three gates.'—Rev 21<sup>13</sup>.

The entire description of the Holy City, in the Book of Revelation, is a parable—of course, it is more than that—but it is at least a parable of the fellowship with God declared by Jesus Christ and made possible to us in Him. It furnishes us with a picture of the fulness and completeness of that life of communion into which Christ our Lord has invited us, and which, being realized by us, is our sufficient endowment for life and service until that day when we shall see His face.

Every detail of the City's architecture and ordering, as seen by the seer in the island of Patmos, is full of significance to the people whose faces are turned thitherward. In the circumstance, for example, of its four-square dimension we have a picture of the perfectly symmetrical life in which length and breadth and height are all equal. And in the facts of its illumination, that they need no candle nor light of the sun, for the Lord giveth them light, and the Lamb is the light thereof; of its unhungering and unthirsting inhabitants, entirely satisfied with the favour and goodness of the Lord; of its river which gives constant fertility to the land through which it flows, we have alluring

pictures of that fellowship into which we are invited by the gospel, and which, being realized, is adequate equipment for life and for duty until we are beyond the need of picture and parable for ever.

But the interest of the seer is aroused particularly by the Gates of the City. The City, to the seer's vision, is walled to prevent intrusion. But its walls are pierced by gates which express a friendly welcome to everybody. There are twelve gates, each bearing the name of a tribe—an encouraging fact when the moral history of some of the tribes is remembered! They are so set that each side of the City has an equal and adequate number, fronting thus the entire world.

This parable of the twelve gates, three on each of the four sides of the City, obviously means that the fellowship with God which all men need is free to all men; that the City of God is large enough to contain all God's children in all their variety; that there is no stereotyped nor uniform method of approaching Him; that as every man has turned to sin in his own way, so every man must return to God in his own way; that as there is a uniqueness about the sin of every man, so there is something gloriously unique about the salvation of every man! The twelve gates declare that God's grace is catholic, fronting with its free invitation every variety of temperament, condition, and interest.

But there is more than general considerations in the parable of the gates on the east, and north, and south, and west. For east, and north, and south, and west are not merely geographical terms. They are regions on life's moral map, places where the play of influence and circumstance is explanatory of men's attitude toward God and their action in response to the claim and challenge of His Word.

1. So, without straining the parable at all, let us suggest, first, a meaning of the three eastern gates. The east is the quarter in which the sun rises, in which the new day begins, in which the light is born. So the eastern gate may well stand for the entrance of those who seek Christ in youth. And not only in youth but because of youth; those who receive His Word with reverence and with respect; those who are thrilled, as youth is thrilled, with the idea of high adventure with which the gospel is instinct; those who have left the insurgence of that within them which perplexes and affrights them, and are impelled rather than compelled to Jesus Christ; those who bring unwearied energies to the service of the Name they have learned to

<sup>1</sup> A. D. Lindsay, *The Nature of Religious Truth*, 189.

love. The paths round about the eastern gate are smooth and flower-decked. There are no wrecked ideals, nor outraged vows, nor lashing remorse amongst those who come by the eastern gate; although there is often an urgent and sensitive conscience moving young men and women in the first flush of their self-conscious young manhood and womanhood to Jesus Christ.

Just as I am, young, strong, and free,  
To be the best that I can be  
For truth and righteousness and Thee,  
Jesus, my Lord, I come.

2. Then there are the northern gates. The north is the quarter from which the winter gales blow over the Arctic seas. And they may well stand for the entrance of those who have been searched by experiences of adversity and sorrow and disappointment; whose hearts have been broken, whose lives have been crushed as between the upper and nether millstones, and are now empty and cheerless and chill; who know what it is to have bitter hours of conviction and shame and remorse about their own sin; through whose lives the chill blast of condemnation blows constantly. Thank God, there are three gates on the north for those who are actually driven to Jesus Christ, before the blast, for shelter. Mary Magdalene came in by the north gate; and the publican also who stood and smote upon his breast as the chill of the north blast swept his being, and said, 'God, be merciful to me, a sinner.'

The north gate, too, may also stand for the entrance of those whose temperament exposes them to the chilling, cold blasts of doubt and unbelief. Some people—and particularly some of the young people of the present day—can no more help asking questions than needing their food. Some of them are particularly exposed by their temperament to the devastating blasts of unbelief and doubt; to whom problems and philosophies are constantly offering challenge; upon whom the question, 'Is it rational? Is it reasonable?' forces itself; to whom the only gospel seems to be, 'Come, let us reason together.' Thomas came in by that gate, which stands open to assure us that all our mental strength—the product of our mental struggle, that all our powers of reason and enlightenment are invited by Jesus Christ into the City for His service.

3. Then there are the southern gates. The south is the quarter from which warm, genial brightness comes. The south gates, therefore, may well stand for the entrance of those who are drawn to

Jesus Christ by the very ardours and passions of their emotional nature, so easily aroused, so readily inflammable; by the generous impulses which are for ever seeking expression in something or in some one on whom to lavish affection and tenderness; by their inner intimations of immortality which will not be silenced; by the ideals of life discerned in the clear light of the sun which awaken desire and inform purpose; by life's joyful experiences—of its beauty, its friendship, its love, its glad fullness. I think the southern gate stands for the entrance of those to whom such things are the most potent of all influences in life. And they may stand also for the entrance of those in whom the reaction of such a temperament to the ordinary changes of life produces a sense of incompleteness and need. For all such warm, quick, quivering, emotional natures are as capable of deep dejections as of uplifting exaltations. Paul went in by the southern gate. Thenceforward he found his restless quest for ever satisfied, and his emotions for ever fixed, by cheerful engagement in the City's service and in the fellowship of the City's Lord.

4. Last of all, there are the western gates. The west is the quarter in which the sun sets, in which the light dies. We look out at the setting sun and get a suggestion in its copper brilliance of that which lies beyond, and something more than a hint of the transiency of life. So the western gates may well stand for the entrance of those who are world-weary. It does not require a man to be very old to be world-weary, nor a woman to have gone through an up-and-down experience of any length to become utterly world-weary, utterly bored, utterly sick of things that do not profit and that can only be too dearly purchased. And their very weariness is just Christ's invitation to fellowship with Him in which is rest and energy and soul-satisfaction. And these western gates may stand, too, for the entrance of those whose life-work is nearly done, to whom earth's joys grow dim.

Those who come in by the western gates—perhaps they are visionary, but they comprise old and young alike. Nathanael came in, and John also, one old and the other young, at the western gates. And they came in—the old man with his dreams of the past, and the young man with his visions of the future, to find their thoughts utterly surpassed in the glory of fellowship with Jesus Christ.

John Bunyan scents the meaning of the parable of the gates when he says: 'Now, just as the gates were opened to let in the men, I looked in after them; and behold, the City shone like the sun;

the streets also were paved with gold, and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal. There were also of them that had wings, and they answered one another without

intermission, saying, "Holy holy, holy, is the Lord." And after that they shut up the gates; which, when I had seen, I wished myself amongst them. . . . I wished myself amongst them.'<sup>1</sup>

<sup>1</sup> J. S. Holden, *The God-Lit Road*, 311.

## Surprises in the Early Church in Rome.

By THE REVEREND ALBERT G. MACKINNON, D.D., ROME.

THE title which first suggested itself was, 'The Most Interesting Church in History'; but it would have challenged criticism, perhaps aroused resentment. Many of my readers, no doubt, belong to famous congregations, which are doing great things in the world to-day, and which have a membership that would make the Church of St. Paul's time in Rome appear numerically insignificant, therefore I must discard the adjective 'most generous' or 'most influential'; but there is one word I shall not yield, and that is 'most surprising.' When I read with gratification the annual reports of our great city churches, and scan their long membership rolls and subscription lists, I say to myself: 'Well, that is just what I expected. They have done splendidly, but they had it in them. With such a pastor and people they could not do otherwise.'

When, however, I study the first Christian Church in Rome I get a series of shocks. Everything is so unexpected. This Church does not conform to the rules. It surprises you by its lack of conventionality at every turn. It is so different from the pattern of to-day that I am almost tempted to dub St. Paul a Nonconformist! Let us note some of those surprising features which may perhaps make us a little uncomfortable and lessen our pride in things which were our boast.

1. Its founder is unknown. We are accustomed to a big tablet in the vestibule commemorating the name of some great preacher, who had started the cause which had grown into a flourishing congregation, or perhaps that of some generous donor, whose money had laid the foundation-stone. I do not condemn such a custom. There is an inspiration in great names, and they are 'On Fame's eternal bead-roll worthy to be filed.' But this Church in Rome could put up no such tablet; for the person who originated it has not even handed down his name. It was not St. Paul.

He certainly does not claim that honour. With regard to Corinth it was different. He asserted a parental claim over that Church; but with Rome, no. It was not St. Peter, for when he appeared in the city there was already a strong Church established. Who, then, were its originators?

We must search for them amongst the Jewish colony. From the days of Pompey, the Great, this foreign community had steadily increased in size. Julius Cæsar fostered it. On the very day in which he was murdered a great act of Jewish emancipation was passed by the Senate granting them a free administration of their own funds, and a complete jurisdiction over their own members. No wonder that for three days the Jews turned the Forum into a weeping-place and bewailed the Great Cæsar who had proved himself their friend. We read that in 4 B.C., eight thousand Roman Jews met a deputation from Palestine to Augustus. This may be an exaggeration; still, if we put their population at sixty thousand, it was not impossible; and Sejanus, who was their enemy in the time of Tiberius, enrolled four thousand in a foreign legion and sent them to Sardinia to put down the brigands. It was from this colony in the Capital that in A.D. 29, we read, there came to the Feast of Pentecost, 'Sojourners from Rome, both Jews and proselytes.' That is as near as we can get to the founders of the Church. From that group of travellers some came back Christians.

'Art thou only a stranger in Jerusalem, and hast not known the things which have come to pass there in these days?' said the two disciples to Jesus on the road to Emmaus. Behind these words lies a suggestive fact. Jerusalem was full of talk about Calvary, and into that babble of tongues came those Jews from Rome. Their curiosity must have been aroused, their interest excited, and in one or two hearts the truth accepted. The meaning of the Cross was seen in its true light,

and when they got back to Rome they told their friends, and so the Church in Rome began and grew, and fulfilled the prediction in the Parable of the Leaven.

2. Its second surprising feature is that its first success was achieved through a disturbance. Church quarrels are the saddest, but even they are often overruled for good. That may seem a poor consolation when a congregation splits; but history, in addition to the famous case of Barnabas and Paul, has many instances when the devil was caught in his own net.

One day in A.D. 52 the Emperor Claudius was looking out of his window on the Palatine. Beneath lay the magnificent arena of the Circus Maximus, but it was not that which attracted his attention. On the other side rose the slopes of the Aventine, and where now stands the church of St. Prisca stood a humble Roman house. It was the home of a Jewish tent-maker called Aquila; but one reading between the lines in the New Testament might fairly conjecture that it was run by his wife Priscilla, as her name is often put first, and the cemetery in Rome to-day where they are buried is called after the wife. She seems to have been the dominating spirit. Whether she had anything, however, to do with the row must be guess-work. It became alarming enough to rivet the Emperor's gaze. A tumult in the streets of Rome had always to be watched. One never knew what it might turn to. The shouts of angry voices carried across the little valley. The crowd increased, blows were following words. The whole of the Aventine seemed in an uproar. Suetonius in his history tells us the cause. He says it was a tumult about one 'Chrestos.' The Jews were arguing in their usual way. Their bark may have been worse than their bite, but how was Claudius to know? The thing must be stopped at once. He dealt with it as one might with a dog-fight in one's house, by kicking both combatants out. He was going to have no more disturbances of that kind, so he passed an edict that all Jews were to be expelled from Rome at once. Of course that included the little Christian community as well, for the authorities looked upon them as a Jewish sect.

At the time this may have seemed a great disaster; but scattering fire often only increases it. Aquila and Priscilla went as far as Corinth, and there they met Paul, and that was a turning-point in the fortunes of the Roman Church. I am convinced that his new friends fanned his desire to visit Rome. In the long nights in Corinth

they talked about it. They would take no refusal. Paul must come to the Eternal City. I think Priscilla was a lady who got her way. She has left her mark on Scripture, and even Paul's will would be bent by hers. She was determined that the Apostle should visit her city. She made him promise, and he kept his word, though it meant five years as a prisoner. That, at least, is my reading of the story.

But that controversy on the Aventine had a more far-reaching result than the cruel temporary expulsion of the Jews from Rome. When Paul eventually came to Rome, he invited the leaders of the Jews, who had now returned, to meet him. They came; but, however hostile most of them felt, they curbed their passions. They could not risk another tumult and another summary expulsion: the memory of Claudius was still too vivid, so they behaved themselves, and Paul had peace. But if it had not been for the former disturbance with its disastrous sequel, they would have imperilled the work and the very life of the Apostle; but the salutary lesson of Claudius had taught them restraint. So the religious dispute of A.D. 52 bore fruit in A.D. 60. Had it not been for that previous tumult about one 'Chrestos,' Paul might never have got a chance in Rome. I do not wish to put a premium on Church disputes, but their sequel is often a surprise.

3. Another matter for astonishment is the lack of central organization. After twenty-eight years of existence, no deacons or presbyters! This takes our breath away to-day. We cannot think of a Church without its framework of intricate organization. From the pastor down to the sub-secretary of the most juvenile society, there is a mass of human machinery which demands an expert to understand. The Roman Church does not seem to have had even a pastor or ruling elder or leading member. Otherwise Paul would not have addressed it as he did. When he writes it a letter, he does not label it as we would expect: 'To the Church of God that is in Rome.' He singles out no bishop or minister. He directs his letter to no central organization, but: 'To all that be in Rome, beloved of God, called to be saints.'

As we read the Epistle, we detect traces of five different congregations in the city. Two of these, as I shall mention presently, may perhaps be considered as one. This would leave four separate centres where the Christians forgathered.

The most prominent was doubtless the home of Aquila and Priscilla on the Aventine. Its site

has been definitely fixed. 'Greet the church that is in their house,' writes the Apostle. Those simple words picture the scene. During the week the atrium of that house would present a busy scene. Aquila was evidently a prosperous tent-maker and able to employ workmen. Their benches and tables would fill the little court; but on Saturday night, Priscilla would take command. There would be what is called in Scotland 'a reddin' up.' The tables would be removed, the place thoroughly scrubbed out, and benches arranged for the coming Lord's Day. Then in twos and threes little groups could be seen climbing the Aventine and wending their way to that hospitable door. How packed it would be later when Paul himself was the preacher! In fact, we are told how he discoursed from morning till night with the Jews, and one may be pretty certain that this was the spot of that historic meeting. In so far as the five distinct congregations had any common centre, I should be inclined to look upon this house as that place. Yet it did not dominate the others to such an extent that Paul should address his letter to it as representing all. The organization at that time was purely congregational.

'Salute them which are of Aristobulus's household'; 'Greet them that be of the household of Narcissus': these messages may refer to the saints in Cæsar's household. As these names have been found on the lists of the Imperial staff, it is just possible they are one and the same, and that their circle constituted the little Church in the Imperial palace. A few weeks ago Professor Bartoli discovered the remains of an early Christian sanctuary under the Villa Mills on the Palatine in the precincts of the palace of Augustus, which he is at present exploring. During the Middle Ages it had been used as a wine-cellar; but he is certain it was a meeting-place for Christians in Cæsar's palace.

'Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.' These words take us out to the recently discovered 'House of Hermes' on the Appian Way. Without doubt this was one of the earliest meeting-places of the Christians. Lying in a hollow, it had the advantage of not being too conspicuous, and, being outside the walls, was more private. It formed a convenient centre for a considerable Christian community in that neighbourhood.

'Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.' In what part of Rome this house was, we cannot say. It was obviously not in the Jewish quarter.

From all this it is clear that Rome, which in later ages was to become a centre of autocracy for the Church, at this time lacked those elements of concentration which were eventually to raise her to the perilous heights of spiritual power and pride. Such organization as she possessed was simpler in form than that of the Churches of Asia.

4. Another surprise awaits us when we examine carefully the roll of that first Church and note the nationality of its members. Born and bred, as they were, amongst the Jews, we should expect their names to predominate. Yet, if the list given is a true sample of the rest, we are amazed to find how few there are of Hebrew origin. All this casts light on the bitterness of that tumult which Claudius witnessed. The Jews did not make an open attack again on the Christians; but they drew apart. Prejudice hardened their hearts. They would have nothing to do with 'Chrestos.' Only five mentioned are clearly Hebrews. Of these three are said to be the kinsmen of Paul: Andronicus, Junias, and Herodion, leaving Aquila and Mary only as the independent representatives of their race, though one might perhaps include Apelles. Priscilla was more than likely a Roman, as her name indicates, and her character too; for there was evidently a good deal of the Roman matron about her!

What about the sixty thousand Jews? Was ever a communion-roll more condemnatory of a race than that which we find in this early Roman Church? What a meaning and emphasis this disclosure gives to Paul's quotation of righteous indignation and disappointment: 'Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. . . . Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.'

5. A last surprise which I shall mention, is the prominent place women held in that Roman Church. We are apt to think that it is only now that the 'Fair Sex' is coming into its own. Paul showed the way at the very beginning. He honoured woman by trusting her. No man has been so maligned and misunderstood on this score. When he is to send his precious manuscript to Rome, to whom does he commit it? A woman, Phoebe. He commends her as 'our sister,' elevating woman to the dignity of equal brotherhood in Christ. It is Paul who says: 'There is neither male nor female, for we are all one in Christ Jesus.'

One-third of the names recorded on that historic

roll are those of women. Imagination might well fill in some scenes of those days. When news reaches Rome that Paul's ship had arrived at Puteoli, we can imagine what a gathering there would be of the Christians to consider how best to welcome him. If I have read the character of Priscilla aright, I feel sure she must have been one of the first on her feet, her warm heart overflowing with enthusiasm, rousing the younger men to

volunteer to go all the way to Appii Forum, and the older ones to The Three Taverns. All aglow with joyous excitement, she would speak up in that meeting, and suggest means for making the hard lot of the prisoner a little more comfortable. Trust her for that. When Paul came a second time to Rome as a prisoner in A.D. 68, we hear of no escort going forth to welcome him. But then Priscilla was not in Rome!

## Contributions and Comments.

### 'The Chaldaeans.'

IN the October number of THE EXPOSITORY TIMES, Mr. Geo. B. Michell passes some criticisms on my article, which appeared in the June issue. These criticisms are less damaging, however, than he appears to think.

Mr. Michell complains that I did not give proof that any of the classes of wise men referred to in Daniel were priests. He would seem not to have noticed that I was replying to the positions of Boutflower; and since it was common ground between us that these wise men were priests, it did not seem necessary to argue the point, especially since Jastrow's authority could be invoked in its support.

Mr. Michell states pontifically that 'the simple fact is that the "Chaldaeans" of Daniel were the men who could read and write the ancient Sumerian literature of Chaldaea.' I am grateful for the finality of this judgment. Mr. Michell is clearly the right person to complain of the absence of proofs, since he so singularly dispenses with his own.

He further tells us that the Semitic Akkadian became extinct quite early in history, and was replaced by Aramaic, while he does not believe that Sumerian ever became an extinct language. Earlier, he recognizes that the language of the inscriptions, and the language of law and of official dispatches to other parts of the Empire, was this long-extinct Semitic Akkadian, while, for the existence of the still current Sumerian, which he postulates, he brings forward nothing but his own bare assertion. Perhaps we may be allowed to wait until he has convinced the Assyriologists before we accept this opinion.

He asks what proof there is that the language of

the Chaldaeans or of their government was Semitic. The admitted fact that their inscriptions, their legal documents and official dispatches are in a Semitic language would lead quite naturally to this conclusion, in the absence of any evidence of another language of government having been current at the time. Mr. Michell states that the Aramaic dockets prove that the current tongue was not the Semitic Akkadian, and he later says that Aramaic had replaced the Semitic Akkadian. What place, then, would Mr. Michell himself leave for the Sumerian which he believes still to have been current, and to have been the language of the government? If, *ex hypothesi*, Aramaic was the common speech, and all legal documents and official dispatches were in the Semitic Akkadian, what functions of government does he suppose to have been carried on in the Sumerian tongue which he assumes still to have been current? Perhaps Nebuchadrezzar reserved it for his tea-parties.

Mr. Michell's strictures under (3) puzzle me to the point of mirth. Mr. Michell agrees with me that the Book of Daniel represents Daniel as having been a 'Chaldaean,' whatever that term may have denoted. Mr. Michell thinks that a 'Chaldaean' was one who could read and write Sumerian, but since he himself maintains that this is precisely what Daniel was taught to do, it follows that he holds that Daniel was a 'Chaldaean.' Mr. Boutflower holds that the 'Chaldaeans' were the priests of Bel, and consisted exclusively of men of the Chaldaean race. But the Book of Daniel represents Daniel, a Hebrew, as having been a 'Chaldaean.' Clearly, then, Boutflower and the Book of Daniel are in disagreement. Mr. Michell is so worried by the word 'order' that he misses the point. In the statement he criticises, I was meeting Bout-

flower on his own ground, and exposing the implications of his positions. I still fail to see Mr. Michell's complaint against my logic. If, *ex hypothesi*, the 'Chaldæans' were the priests of Bel, and if Daniel was a 'Chaldæan,' then Daniel was a priest of Bel. If, *ex hypothesi*, the priests of Bel were exclusively of Chaldæan race, and if Daniel was not of Chaldæan race, but of Hebrew race, then Daniel could not have been a priest of Bel. I tried to point out this essential contradiction, and my argument would seem to be elementary logic. Mr. Michell can only overthrow the logical sequence of my argument if he overthrows the second premiss in each of these cases. His disagreement with the first premiss is as irrelevant as my own. And since he stoutly maintains that Daniel was a 'Chaldæan,' and doubtless agrees that Daniel was a Hebrew, I am puzzled to know just what his complaint is.

At the close of his communication, Mr. Michell refers to 'Dr. Dick Wilson's analogy of a "Grecian."'

I fear he has once again leapt to a too hasty and unwarranted conclusion. Had he been more careful, he would have noticed that the analogy I criticised appeared in a work issued in the name of J. D. Wilson, who would seem to be a different person from R. D. Wilson, the Princeton Professor.

H. H. ROWLEY.

Oxford.

### ‘A Good Man.’

IN the article ‘Who was the Rich Young Ruler?’ published in your November issue, there is an error which I think should be pointed out. The assertion that Barnabas ‘is the only person that the New Testament calls “good”—outside Jesus’ is inaccurate. Joseph of Arimathæa is described in Lk 23<sup>50</sup> as ‘a good man.’ He also was a secret disciple; he was wealthy and a member of the Sanhedrin.

J. E. COMPTON.

Colchester.

## Entre Nous.

### Christ's Laws and Psychic Healing.

An analysis of the principles underlying psycho-analysis has been published by Dr. A. E. Davis. It is a condensed account of three lectures which he delivered last year in the Lady Chapel of Liverpool Cathedral—*The Principles of Psycho-Therapy* (Thompson, Liverpool; 6d.). Much has been written on Psycho-Therapy, but this is the clearest and the sanest account in small compass that we have seen. The widespread demand for psychological knowledge denotes, Dr. Davis believes, a world-wide protest against the pursuit of knowledge being exclusively in the direction of the physical. ‘I attributed it to Divine Purpose; the first steps in the fulfilment of a promise made 1900 years ago. I regarded psycho-analysis as a cosmic counter movement.’ Psychic healing, he says, is based on three laws, all of which are found in Christ's teaching. The first is the power of faith to heal—a faith which must be present in both healer and healed. The second is the law of human sympathy—not that that sympathy was non-existent before Christ's time, but that He was undoubtedly the first to direct attention to its enormous powers and to teach it. ‘Confide ye in one another,’ ‘Bear ye one another's burdens.’

The third law is the law of love, which is unselfishness. The commands, ‘Love ye one another’ and ‘Love thy neighbour as thyself,’ if followed, would have far-reaching effects for the individual and for the whole of mankind. ‘In the individual, the finer instincts would be developed and the baser instincts crushed.’

‘Among the latter would be jealousy, anger, envy, temptation, cruelty, selfishness, and unrestrained desires. All these are opposed to our finer instincts, with their instrument of expression, the conscience. Such opposition leads to mental conflict.’

‘The absence of such conflict is harmony; harmony of mind, body and spirit, constituting health. In the cases of psychic illnesses which have originated, or are kept up, by excessive self-regard, the aim of the physician must be to direct the flow of energy into nobler and healthier channels.’ Faith then works ‘in a scientifically demonstrable manner through the sympathetic nervous system, the regulator of all organic processes in the body; sympathy hastens all forms of psychic healing, and is a *sine qua non* in discovering and removing mental tension; love, through its quality of unselfishness, tends to maintain mental and physical health.’

### Emotion in Religion.

A well-known minister was conducting an evangelistic mission in a great American city. While presenting the charms of the gospel in the light of reason, he did not hesitate to encourage the appropriate degree of emotion.

"His host was a well-known and wealthy business man who frequently appeared on "change" in the course of his business. One evening they sat over the fire discussing the mission, when the business man ventured to express his opinion that evangelism was far too emotional for him. "I don't believe in all this excitement," he said. "It raises the temperature and interferes with clear judgment. You're apt to regret afterward the steps you have taken at the impulse of the strong feeling of the moment." The minister said, by way of reply, simply, "That is a very interesting point of view." Then, apparently changing the subject, he said abruptly, "What are you doing to-morrow morning?" "Oh," replied his host, "I'm going down to the Street; I must be on "Change" to-morrow." "May I come with you?" said the minister. "Certainly," his friend replied, "you can watch from the gallery." The next morning the minister found himself looking down upon the arena of battle at the exchange. Men seemed to have gone mad. The air thrilled with excitement. Hatless and hoarse with calling and bawling, his business friend was as excited as the rest. After it was over he came rushing up to the minister. "What did you think of it?" he asked breathlessly. The minister replied coldly, but with a twinkle in his eye: "Too much excitement for me. I don't believe in all this emotion. I like things quieter myself. Don't see what the fuss is all about."

"The business man looked at him and then nodded his head slowly. "Yes," he said, "I see your point. I know what you mean. It's worth thinking over."

The Rev. A. D. Belden, B.D., has gathered a number of stories from real life into his small volume, *When Power Comes* (Sampson Low; 3s. 6d. net), and it is from it that 'Emotion in Religion' is quoted. It is more concise than most of the stories, and for this reason it is perhaps hardly characteristic. But it is a good story, and this is a good collection.

### A New Year Message.

It is not necessary to do more than announce a new book by Dr. Morrison. Its title is *The*

*Gateways of the Stars* (Hodder & Stoughton; 6s. net), and it contains sixty-nine short addresses.

The last address is a word for the New Year, 'So will not we go back from Thee' (Ps 80<sup>25</sup>). 'To go back from God is to desert Him. It is to turn away the footsteps of our heart from Him. It is to doubt the vision we have had of Him in our intenser and more illumined moments. And quietly to determine in the opening year that whatever comes we shall not go back from God is one of the open secrets of the saints.'

'We are tempted sometimes to go back from God by the apparent indifference of heaven. There are seasons of the soul when things unseen are touched with a strange sense of unreality. The lamp that burns upon my study table is as nothing to the radiance of the moon. But then the lamp is near me, and I read by it, till I grow quite oblivious of the moon. And so there are seasons when the things around us so grip us in their vividness, that things eternal tend to grow unreal. At such times we do not renounce God, but we are often tempted to go back from Him. We lose the largeness of His presence.

'Again, we are tempted to retrogression in hours when all the lights are burning low. None is so strong that he does not now and then have fainting-fits. We lose heart, perhaps we know not how. A dull depression seizes on our spirits. Everything loses its keenness and its colour, and the whole world seems to be wrapt in grey. Now such seasons are always fraught with peril to the soul. They tempt us to unlawful extrications, perhaps in the immediate solace of the senses. But, even so, the brave heart will summon up its powers, and say, we will not go back from Thee.

'And then we are all tempted to go back from God, as the disciples were tempted to go back from Christ. To be perfect as is our Heavenly Father is a standard that often seems impossible. Is it any use striving to be holy with these insurgent and rebellious hearts? So are we tempted to take the lower road, thinking it more level to our powers, and we settle down into the second best. That is the tragedy of many lives—they have settled down into the second best. They had gleams once of the summit of Mount Everest; now they are content to dwell below it. But the real victory of this life of ours is *not* to gain the summit we have seen; it is to keep on climbing to the end. God's best in Christ is not for elect souls. It is for every one who trusts Him. Things that are impossible with man are possible with God. So, spite of all our failures, *we shall not go back from*

*Thee* in the New Year which is opening at our feet.'

'They that handle the pen' (Jg 5<sup>14</sup>).

The lessons that a pencil or a pen may teach have often been the subject of a sermon for boys and girls. But there is fresh thought in the one from which we quote. It is by the Rev. John MacBeath, M.A., of Fillebrook Baptist Church, Leytonstone, and is found in *Roadmakers and Roadmenders*. We believe that this is Mr. MacBeath's first book of young people's material, but it should not be his last. The sermons are capital—thirty-four of them—and the price is only 2s. 6d. (Carey Press).

A little boy had an imaginary conversation with his pencil, and in it the pencil said some wise things which the boy never forgot. Ever afterwards he thought of the things that he and his pencil had in common. 'The business of a pencil is to make marks, and it should be the business of every boy and girl to make a mark. I don't mean so much the marks we make in our examinations, or the score we make in cricket or tennis, and I certainly don't mean the marks of worry or care that some boys and girls make on mother's brow: nor have I in mind the marks a boy makes with his pocket-knife on trees or benches in the park and other places. I mean what everybody means when they say that a man has made his mark. They mean that he made a success of some good cause.

'That boy discovered this too: it is not the wood of the pencil that makes the mark, but the lead inside, and it is not the "wooden" things about a boy that will enable him to make his mark; it is the heart he carries inside, it is the mind within, it is the hidden will and purpose, the secret determination that will bear him through difficulty and discouragement to his goal.

'David Livingstone was not a big man, but he had a mighty spirit within, and a conquering will. He made his mark. He left his mark upon the history and geography of Africa and influenced the thought and action of civilized peoples.

'Another thing the pencil said to the schoolboy was this: "When I came into the world I could not make a mark, but I've been sharpened since; have you?" He couldn't say anything, but he began to think that after all there may be some good in schools and teachers and lessons and books, because they sharpen a boy's mind, they give point to a girl's intelligence, they prepare us to make our

mark, so that we may go out into the world and be good for something. Nobody likes blunt or dull people: blunt people sometimes like themselves, but no one else does; and nobody likes people who are too sharp: a pencil that is too sharp will break, and a boy who is too sharp will get into trouble. But it is fine to be quick—that is, if you are quick in the right place—not quick-tempered, but quick at arithmetic, quick to oblige, quick to obey, quick at errands.

'There was a boy who once came away from a gentleman's office and said to another boy he met that the gentleman didn't seem to be able to see. And when he was asked why he had that idea, he said: "Why, I wasn't in his office a minute before he asked me twice where my cap was, and it was on my head all the time!"

'I like a pencil with a sharp point, and I like a boy with a keen, alert mind. He will make his mark.

'We are not always careful about a new pencil: there is so much of it that it seems as if it would never end. But afterwards, when it gets shorter, we take more care of it, and that is how we feel about time. We are too careless about it when we are young because we seem to have so much, but later on we begin to feel its real value because it is always getting less and less. To waste time is as bad as to waste money; it is worse, because you might get your money back again, but you can't get time over again.

'Is that all the pencil said to the schoolboy? You would never think that there was so much in a pencil. But before he slept that night the boy heard the pencil whisper this last word: "And I bear my maker's name; do you?" Well, after that he couldn't sleep for a while. He remembered the story of the old French general who said that if his heart were taken from his body after his death, and cut into small pieces, the name of Napoleon would be found written on every piece. He loved his emperor as much as that.

'I believe we all should bear our Maker's name, not only where the general wore his emperor's name, but where the pencil wears its maker's name—on the outside, on our actions and words and behaviour.'

'The Liverpool Review.'

In the December number of *The Liverpool Review* Canon Raven has a suggestive treatment of Ezk 12<sup>22</sup>: 'The days are at hand, and every vision is coming to its fulfilment.' How does a

new vision of God come? he asks, and finds that two conditions are necessary. When both are fulfilled there is a great step forward. 'You can test it if you think of the great religious movements associated with the names of Moses, of Samuel, of Ezra and Nehemiah, or of St. Paul, St. Francis, or Martin Luther. The two conditions are these. There is first a development in civilization, a general enlargement of human life, a change in the order and level of society. Then, secondly, alongside of these secular events must be their religious interpretation. Those whose special task is the care of religion must be sensitive to the new ideas and discoveries of the time, and have the courage to see and declare the fresh vision of God which they make possible. Sometimes this re-birth of religion is the work of one or more prophets or geniuses; sometimes, as in the time of Ezra or of Luther, a general movement in the Church ushers in a new age.'

These two conditions are fulfilled to-day. 'We have had a century in which man's outlook and way of life have been drastically and enormously changed.

'The second may seem less obvious. The Church or the churches have been slow to appreciate the discoveries of the new age, slow to shake themselves free from ideas and habits of thought and practice that belong to the past. . . . But the time of uncertainty and obscurantism is passing away.'

This Christmas number of *The Liverpool Review* is a larger publication than usual. It contains sixteen pages of reading matter. It is always profusely illustrated—artistic illustrations be it noted—and this month there are four extra pages. The Review is a model of its kind, having an amazing amount of variety in it. It should be of interest beyond the boundaries of the diocese. A series of value is Dr. Budden's articles on Parish Churches.

John S. Hoyland.

Joseph de Maistre, writing to his young son soon after he left home, said: 'This morning I felt a tightening at my heart when a pet dog came running in and jumped upon your bed, where he finds you no more. He soon perceived his mistake, and said clearly enough, after his own fashion: "I am mistaken; where can he be then?"' As for me, I have felt all that you will feel, if ever you pursue this mighty trade of being a father.' Mr. John Hoyland, already well known to us for his book of Prayers, written for use in an Indian College, and for 'The Sacrament of Common Life,' is

pursuing this mighty trade, and in *Prayers for a One-Year-Old* (Heffer; 2s. 6d. net) we have the thoughts on life and on God that the little one-year-old son suggests to him.

Teach us again to-day,

Our Son,

This thy incredible truth—

That God rejoiceth in human love,

Yearneth for human love, human trust,

Acheth to save and redeem human hearts, human lives,

From each shadow of pain, each slightest suggestion of evil,

Striveth for man's well-being, shaping and building him right,

Fighteth, with all His eternal wisdom and skill,

The forces that pull man back to the beast,—

Even as we, weak visionless creatures, thy parents, Rejoice, yearn, ache, strive, fight for thee and thy welfare,—

Yea, and how vastly, ineffably more.

Teach us this lesson anew,

Small prophet of truth.

Gerald Gould.

#### THE ATONEMENT.

One died upon a lonely Cross

—Lonely enough with two beside.

Dear, that was your loss and my loss,

And it was there we died.

O past the scope of hand's compelling,

Past the cunning of the eyes,

Past the noose that thought, rebelling,

Flings to snare the skies,

His love reached out to every part,

And taught his fellows to atone,

And broke my heart and broke your heart,

And would not let him die alone.<sup>1</sup>

<sup>1</sup> *Beauty the Pilgrim*, 9.